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Gift of \$5000 from the children of Mrs. Denny,
at her request, "for the purchase of books for the
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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the accounting department in ensuring the integrity of the financial statements. It also highlights the need for regular audits and the importance of transparency in financial reporting.

2. The second part of the document focuses on the implementation of internal controls to prevent fraud and ensure the accuracy of financial data. It outlines the key components of a robust internal control system, including segregation of duties, authorization procedures, and regular monitoring and evaluation.

3. The third part of the document addresses the challenges faced by organizations in managing their financial resources effectively. It discusses the importance of budgeting, forecasting, and financial analysis in making informed decisions and optimizing resource allocation.

4. The fourth part of the document explores the role of technology in modern accounting and finance. It highlights the benefits of using accounting software, data analytics, and automation to streamline processes, reduce errors, and improve the efficiency of financial reporting.

5. The fifth part of the document discusses the importance of ethical considerations in financial management. It emphasizes the need for integrity, honesty, and transparency in all financial transactions and the role of the accounting department in ensuring compliance with ethical standards and regulations.

6. The sixth part of the document provides a summary of the key points discussed and offers recommendations for organizations to improve their financial management practices. It stresses the importance of continuous learning, adaptation, and collaboration between different departments to achieve financial success.



ERECTING OF A LIBRARY

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A



Denny Fund



INTRODUCTION

GABRIEL NAUDÉ, *the author of* “*Advis pour Dresser une Bibliothèque,*” *was a medical student of twenty-two, in Paris, when President Henri de Mesmes made him his librarian in 1622. He had already gained repute as scholar and bibliophile. He soon returned to his medical studies; but his librarianship under de Mesmes had shown him where his tastes and talents lay, and determined his career. The “Advis” was written and printed in 1627 to save the labour of writing out the many copies asked for by his friends, of his opinions and advice on books and libraries. It is an indispensable document in the history of the Maza-*

rin library, for, as Sainte-Beuve says, that library has "the seal of Naudé over it all." It embodies, in fact, the very spirit of Naudé; it forecasts his career; it suggests by its many allusions the young man's learning; and above all, it sets forth the principles its brilliant author was to follow twenty years later, first in building, next in making "open to all the world, without excluding a living soul," the great library of Cardinal Mazarin.

Naudé completed his medical studies with honour, was librarian successively to Cardinals Bagni & Barberini in Italy, was recalled to Paris by Richelieu just before the latter's death, and at forty-two was engaged by Mazarin to form his library. For five years he visited the book markets of Europe and gathered treasures,

and,

Introduction

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and, as Sainte Beuve says, "attained the accomplishment of the dream and the labour of his whole life." Naudé died on his way home from a short stay in Stockholm, where he was librarian to Queen Christina, at Abbeville, July 29, 1653. Gui Patin, his most intimate friend, describes him as tall and spare, and lithe in his movements. Patin, with others, testifies that he was wise, far-seeing, and of well-balanced mind; and that he led a chaste and sober life. He wrote much in both French and Latin. Of himself he said, in his "Refined Politics," "I have address'd my self to the Muses, without being too much enamour'd of them; I was pleas'd with my Studies, but not too much addicted to them; I pass'd through a Course of Scholastick Philosophy, without med-

dling

dling with the contentious part of it, and through that of the Ancient and Moderns, without being partial to any Sect. . . . Pedantry might have gained something upon my Behaviour and Carriage, during seven or eight Years that I staid in the Colleges, but I can assure myself that it obtained no Advantage over my spirit."

¶ The "*Advis*" appeared in an edition revised by the author in 1644. It has been several times reprinted in French, and once in Latin. The translation here given is that of John Evelyn, and is referred to more than once in the better known "*Diary*." Under the date, November 16, 1661, occurs the entry: "*I presented my translation of 'Naudæus concerning Libraries' to my Lord Chancellour, but it was miserably false printed;*" and another en-

try

try a few days later describes the vote of thanks from "our philosophic assembly," in recognition of "the honourable mention I made of them by the name of Royal Society" in the dedication to "my Traduction of Naudeus" as "too great an honour for a trifle." This "Traduction," to use Evelyn's quaint word, has been here followed exactly, with the exception of a few obvious typographical errors.

JOHN COTTON DANA.





To the Right Honourable *EDWARD*,
Earl of CLARENDON, Viscount CORN-
BERY, Baron HYDE of HYNDON ;
Lord High Chancellour of England,
Chancellour of the Univerſity of Ox-
ford, and one of the Lords of His
Majeſties Privy Council.

MY LORD,

I HAVE had ſo great a thirſt to teſti-
fie to your Lordſhip, and to publiſh
to the World the extraordinary Zeal
which I have for your ſervice; that pre-
tending to ſo little merit of my own, and
yet having ſo many obligations upon
me, I am to be excuſ'd, if in making
uſe of anothers Labours to accompliſh
my deſign, I take occaſion by this Ded-

ication,

ication, to declare to the world, how immense your favours are, and how prone I am to acknowledge them to the utmost of my Talents: And perhaps it will be more acceptable to your Lordship, that I express *this* rather by putting an excellent *Authour* into your hands (of which I pretend onely to have been the *Interpreter*) than, whilst that learned person discourses so well of excellent *Books*, to have multiplied the number of the *ill-ones*, by some production of my own. I have made choice (my Lord) of this Argument to present to your Honour, because I esteem it the most apposite, and the most becoming, as it has an aspect to your Lordships noblest *Character*, which is to be as well *L. Chancellour* of the most famous

University

Dedication

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Univerſity of the World, as L. High Chancellour of England; and, becauſe I think, worthily to preſide over Men of Letters, is a greater dignity than to be born to the name of Empire; ſo, as what was ſaid of the great Themiftius in the Epigramm, may with equal truth be applied to your Lordſhip in all the glorious ſteps which you have aſcended — νῦν γὰρ ἄνω κατέβης, That you were never leſs than now you are; eſpecially, ſince your Lordſhips Titles are not ſo much the product of your Fortune, as the effect of your Merits; verifying by your univerſal knowledge, the Rank you hold over the Learned Republique, as well as over the Political; which is, in ſumm, to be the greateſt and moſt accompliſh'd Miniſter, that this Nation has

ever

ever celebrated. But in nothing does this appear more conspicuous, and for which your Lordship has greater cause to rejoice in, then that God has enlighten'd your great Mind, with a fervour so much becoming it in the promoting and encouraging of the ROYAL SOCIETY; which is in one word, to have dared a nobler thing, than has been done these fifty *Ages* and more, that the *Knowledge of Causes*, and the *Nature of Things* have layn concealed from us; and that the World has continu'd, without once having assum'd the Courage and Resolution, which our *Illustrious Prince*, and your *Lordship*, have shewed in establishing, and cultivating a Design so worthy, and perfective of Humane Felicity, as far, at least, as in this life men may hope

to

to attain it. My Lord, This is your Honour, and this is truly to fix and to merit it. For let men talk what they please of the Laurels of Conquerours, the Titles of great men, illustrious and ample Posterity; all the pleasures of the lower senses how exalted soever by the effects of Opulence, & Fortune; which make indeed a great noise, and stir for the time; and, whilst the World is in the *Paroxysme*, bear much before them; dazzling the eyes of the Vulgar, & flattering the weaker discernments; They arrive not to the least perceptible degree of that Dignity, and true honour which a man may raise to himself by noble and virtuous Actions; Because there is nothing solid in them, they last but for a moment, in their using lan-

guish

guish and expire. He that would lay a Foundation of true & permanent Honour, that would place it beyond the reach of Envy, must qualify it with something more noble and intellectual, and which is not obnoxious to the common vicissitudes ; because, by whatever circumstances such a worthy Design may happen to be discompos'd, it will nevertheless be celebrated as long as Virtue shall have an Advocate here ; and when the World shall become so degrav'd, that there is nothing sincere remaining in it, God himself will remunerate it hereafter. If the Sovereignes and Puissances of the Earth (having sated themselves with their Triumphs over Men and Provinces, enlarged their Dominions, and establish'd their estates)

would

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would one day think (as our glorious *Prince* has begun to them) of extending, and amplifying the Bounds & Empire of real Philosophy, in pursuite of those *Magnalia Naturæ*, to the glory and contemplation of the Maker, and the universal benefit of Mankind; how happy would such *Princes* be, how fortunate their *People*! And truly this has made me frequently to consider, wherein the felicity of that great *Monarch* consisted, whose heart was so enlarged with knowledge, improv'd to the good of his Subjects, where silver was as the stones of the streets for abundance, and the conveniences of life so generally affluent: Certainly it is by such a Design as our own *Solomon*, and your *Lordship*, is about to favour, that even We may

hope

hope for those glorious times again, & by which the publique health may be confirm'd, our Lives produced, knowledge and conversation improv'd, and joy and contentedness become as universal as the Air which gives us breath: For my Lord, what can be more glorious, and worthy a *Prince*, to which *God* himself has said, *Dixi, Dii estis, I have said ye are Gods*, then by this means to aid, and to comfort Mankind, which is environ'd with such variety of Miseries? And to emancipate, & redeem the rest, who by the utmost of their endeavours aspire to more happiness, to be freed from the Pressures, Errours and infinite Mistakes which they fall into, for want of Experiences, and competent subsidaries to essay them. But to accomplish

this,

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this, my Lord, There is certainly nothing more expedient, than in pursuite of that stupendious *Idea* of your Illustrious *Predecessor*, to set upon a Design no way beneath that of his *Solomons House*; which, however lofty, and to appearance *Romantic*, has yet in it nothing of Impossible to be effected, not onely considering it as Himself has somewhere defin'd the Qualifications, but as your *Lordship* has design'd the *Instruments* (and may in time, the *Materials*) as all the World must needs acknowledge, that shall but cast an eye over the *Catalogue* of such as have already devoted themselves; Because (but for the mistake which they made in honouring me with their suffrages) I should not blush to pronounce the *Royal-Society* furnish'd

with

with an Affembly as accomplish'd for that noble and great Attempt, as *Europe*, or the whole *World* besides, has any to produce; And that, my Lord, because it does not consist of a Company of *Pedants*, & superficial persons; but of *Gentlemen*, and Refined Spirits that are universally Learn'd, that are *Read*, *Travell'd*, *Experienc'd* and *Stout*; in summ, my Lord, such as becomes your Honour to cherish, and our *Prince* to glory in. These are the Persons, my Lord, that without the least of fordid, and self interest, do supplicate the continuance of your Lordships Protection, and by your Influences to put them into a farther capacity to proceed in that glorious Work of Restoring the *Sciences*, Interpreting *Nature*, unfolding the ob-

struties

struities of *Arts*, for the Recovery of the Lost; Inventing, and Augmenting of new and useful Things, & for whatsoever else is in the Dominion of inferior Agents. For my own part, my Lord, I profess it, that were it in my power to choose, I had rather be the Author of one good and beneficial *Invention*, than to have been *Julius Cæsar*, or the great *Alexander* himself; & do range the Names of a *Gilbert*, a *Bacon*, a *Harvey*, a *Guttemberge*, *Columbus*, *Goia*, *Metius*, *Janellus*, *Thyco*, *Galileo* (not to mention *Hippocrates*, *Proclus*, *Hieron*, *Archimedes*, *Ctesibes*, *Boetius*, & what more of the Antients) who gave us the *Use of the Load-stone*, *Taught us the Art of Printing*; found out the *Circulation of the Blood*, *detected new Worlds*,

invented

*invented the Telescope, and other opti-
call Glasses, Engines and Automates, a-
mongst the Heroes, whom they Deifi'd,*
and placed above the Stars; because
they were the Authors of ten thousand
more worthy Things, than those who
had never been named but for their
blood-shed and cruelty, pride and pro-
digious lusts; nor would any memory
of them have been preserv'd from ob-
livion, but for the Pens of such great
Genius's & learned men, of whom some
of them did the least deserve. The no-
ble *Verulam* your Lordships Predeces-
sor, as he out-stripp'd all who went be-
fore him; so is he celebrated as far as
knowledge has any Empire; and (mau-
gre the frowardness of his latter For-
tune) the Learned rise up at the sound

of

Dedication

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of his very *Name* ; And for what is all this ? But his great and shining endeavours to advance the excellency of mens Spirits, cultivate humane Industry, and raise an *Amphitheatre of Wisdom*, without which this publique Soul of his had slept as much neglected and forgotten, as those who onely became great by their power, & perish'd with it. All this your Lordship knows ; and therefore as your Education has been amongst the most refin'd, you burn with a desire to improve it also amongst others ; so that the *Chancellours of France* shall not for ever bear away the Reputation of having rendred that Spot the envy of *Europe*, for being *Fautors* and *Mæcenaf's* to so many rare *Witts*, and laudable *Societies*, as are amongst that Mercurial

people

people; since there is *that* left for your *Lordship* and our *Nation*, which is as far beyond the polishing of *Phrases*, & cultivating *Language*, as Heaven is superiour to Earth, & *Things* are better than *Words*; Though even those also will not be neglected in their due Time & Order: But it is prodigious onely to consider, how long these shells have been plai'd with, & pleased the World; That after so many Revolutions, in which Learning has been seen as it were at its highest Ascendent, there never yet appeared any man of Power, who possess'd a Soul big enough, & judgement suitable, to erect some considerable *Foundation* for *Practical Philosophers*, & for the *Assembling* of such whose united, and assiduous Endeavours, might pen-

etrate

etrate beyond the Walls of what is yet
discover'd, or receiv'd upon trust

*Atque omne immensum peragrarent
mente, animoque*

That might redeem the *World* from the
Infolency of so many *Errours* as we
find by daily experience will not abide
the *Test*, and yet retain their *Tyranny*;
and that by the credit onely & address
of those many *Fencing-Schools* which
have been built (not to name them *Col-
ledges*) and endow'd in all our *Univer-
sities* : I speak not here of those rever-
end, and renouned *Societies* which con-
verse with *Theologie*, cultivate the *Laws*,
Municipal, or *Forreign* ; But, I deplore
with just indignation, the supine neglect
of the Other, amongst such numbers as

are

are fet apart for empty, and leffe fruitful *Speculations*; especially, since I find the pretences of so many sober & qualified persons as have deplor'd this effect, so very reasonable, and so eminently beneficial. But why do I abound? Your *Lordship* who is already possess'd with all this, is not to be instructed, without presumption & impertinence, which cannot be the least design of this *Epistle*; since those who know both your Lordships affection, and inclination to promote so glorious a Work, know also, that there is none more able to make it attain to its desired protection. And this is, my Lord, worthily to consult your *Fame*, & to eternize your *Name* in the World amongst the *Good* & the *Virtuous*; which will make you live not onely

in

in the *Mouths & Pens*, but in the *Hearts* of gallant Persons, and such as best skill to make Estimates of the Favours you shall confer upon them ; because they seek it not out of private advantage, fordid purposes, or artificially ; but to the ends propos'd ; The enlargement of real knowledge, and for the publique benefit ; in sum, my Lord, for the most useful and noblest effects, and for the Glory of God. And thus, my Lord, I have taken the boldness in presenting your Honour with this little Discourse of *Books and Libraries*, to put these Reflections of mine into your Lordships hands ; Because, as having my self the honour to have some Relation to that *Assembly*, who make these their pretences to conciliate your Esteem, I

think

think my self obliged to acknowledge with them likewise, your Lordships favourable Reception of their late *Ad-dresses*; and because I am for so many other obligations in particular, to publish to the world, how perfectly I am,

My Lord,

*Your most humble, and most
obliged Servant,*

J. EVELYN.



Instructions concerning Erecting of a
Library, presented to my Lord the
President *De Mesme*, by *Gabr. Nau-*
deus P.

TO THE READER

THIS *Advice* occasion'd by a cer-
tain dispute, which was some
moneths since controverted in his Library,
who was then pleas'd to accept of it, had
never been drawn out of the dust of my
study, and expos'd to the Light; till not
finding my self able to render a better, or
more speedy satisfaction to the curiosity
of many of my Friends, who desired
Copies of it, I at last resolv'd to print it :
as well that it might deliver me from the
charge and inconveniency of the Tran-

scribers,

scribers, as for my natural propensity to oblige the publique; whom, if this Advice be not worthy to satisfie, it may yet serve as a Guide at least to those who desire to furnish the world with better, that it may no longer be deprived of a piece which seems wanting to its felicity; and, for which respect alone I have been first constrain'd to break the Yce, and trace the way cursorily for those who may render it more perspicuous at their leasure; This if you shall accept, I shall have cause to acknowledge your civility, & good will; If otherwise, I shall, at least, request you to excuse my faults, and those of the Printer.



*A Table of the principal Matters,
treated of in these Instructions.*

CHAP. 1. One ought to be curious
in erecting of Libraries, and why?

Chap. 2. How to inform ones self, and
what we are to know concerning
the erecting of a Library.

Chap. 3. The Number of Books which
are requisite.

Chap. 4. Of what quality and condition
they ought to be.

Chap. 5. By what expedients they may
be procured.

Chap. 6. The disposition of the Place
where they should be kept.

Chap. 7. The Orders which it is requi-
site to assign them.

Chap.

Chap. 8. Of the Ornament and Decoration necessarily to be observed.

Chap. 9. What ought to be the principal Scope, and end of such a Library.



In primum struendæ ordinatim Bibliothecæ: Auctorem, Gabr. Naudæum.

Epigramma.

*Composuisse Libros, promptum & triviale cuique est ;
Librorum Auctores composuisse, Tuum est.*

EJUSDEM LUSUS.

*Bibliotheca licet tot sis Naudæe librorum,
Cusa hæc non tamen est Bibliotheca tua.
Non etenim veluti plantam parit altera planta,
Bibliothecam aliam Bibliotheca parit.
Si tamen ista Tua est, mihi credito non nisi monstrum est,
Cum Bibliothecam aliam Bibliotheca parit.
At monstrum esse negas ; quod docta lutetia laudat :
Ergo divinæ fabrica mentis erit.
Non divum est, inquis, humana conditum ab arte :
Dic ergo tua tu Bibliotheca quid est ?*

J. C. FREY, Doct. Medic. & Philosoph.
in Academia Paris. Decanus.

JANUS CÆCILIUS FREY.

Invia ad artes & Scientias. Pars 4.
præcepta continet ordinandi Biblio-
thecas.

SCRIPSIT AUREUM NUPER DE HAC
RE LIBELLUM GALLUM GABRIEL
NAUDÆUS. EGO PAUCIS REM DIFFI-
CILLIMAM ORDINATIM PROFERAM.




INSTRUCTIONS

INSTRUCTIONS
Concerning Erecting
of a Library, *Presented*
to My Lord the Presi-
dent DE MESME.

... *Juvat immemorata ferentem*
Ingenuis oculisq; legi, manibusq; teneri.

* *Horat. lib.*
1. Ep. 19.

MY LORD,

 SUPPOSE it will not appear unreasonable, that I give the Title & Quality of a thing unheard of to this Discourse, which I present you with as much affection, as your favour, & the service which I owe you, oblige me to do: since it is certain,

that

Erecting of

that amongst the almost infinite number which have to this day taken the Pen in hand, there never arriv'd any yet (to my knowledge) upon whose advice a man might regulate himself concerning the choice of Books, the means of procuring them, and how they should be dispos'd of, that they might appear with profit and honour in a fair & Sumptuous Bibliothegue.

¶ For though we have indeed the Counsell which is given us by *John Baptist Cardon*, Bishop of *Tortosa*, touching the erecting and entertainment of the Royal Library of the *Escurial*; yet he hath so lightly pass'd over this subject, that though we did not esteem it as good as nothing, yet at least ought it not to retard the happy designe of those who

would

would undertake to impart some greater light and directions to others, upon hope, that if they succeed no better, the difficulty of the Enterprife will not render them leffe excufable then him, and exempt from all fort of blame and reproch.

As true it is, that it is not every mans Talent to acquit himself happily in this affair, and that the pains and the difficulty which there is in acquiring a superficial knowledge only of all the Arts and Sciences, to deliver ones self from the servitude & slavery of certain opinions, which make us speak & govern all things according to our Fancy, and to judge discreetly, and without passion, of the merit and quality of Authors; are difficulties more than suffi-

cient

cient to perswade us, that what *Justus Lipsius* elegantly spake, and much to the purpose, of two other sorts of persons, may be truly verified of a Library-keeper: *Consules fiunt quotannis, & novi Proconsules: Solus aut Rex aut Poeta non quotannis nascitur.*

In Elestis. *

¶ And if I, my Lord, assume the boldness to present you these *Memoires* & Instructions; it is not, that I so much value and esteem my own Judgment, as to interpose it in an affair of so much difficulty; or that I am so far transported with self-love to imagine there is that in me, which is so rarely to be encountered amongst others: But the great affection which I have to perform a thing which may be acceptable to you, is the sole cause which excites me to joyn the

common

common sentiments of divers persons, Learned, and extreamly versed in the knowledge of Books, & the several expedients practised by the most famous *Bibliothecaries*, to that which the little Industry & Experience I have my self obtain'd, may together furnish me withall; that I may with this Advice, represent unto you the Precepts and the means on which it is necessary to regulate ones self, and attain a fortunate succeſſe in this noble and generous enterpriſe.

¶ And therefore, my Lord, after I have made it my most humble request, that you would rather attribute this tedious discourse to the candor and sincerity of my affection, then to the least presumption of being capable to acquit my self

of

of it more worthily then another; I shall freely tell you, that unlesse your designs be to equall the *Vatican* Library, or the *Ambrosiane* of Cardinal *Borromeus*, you have already sufficient to give your minde repose, to be satisfied, and contented in possessing such a quantity of Books, and so rarely chosen, that though it be not arriv'd to those dimensions, it is yet more than sufficient, not only to serve your particular contentment, and the curiosity of your Friends; but to conserve likewise the reputation of being one of the most considerable, and best furnished Libraries of *France*; since you there enjoy all the *Principals* in the chief *Faculties*, and a very great number of others, which may minister to the various rencontres of particular

and

and lefs obvious ſubjects. But if your Ambition be to render your name illuſtrious by that of your *Bibliotheque*, & to joyn this expedient alſo to thoſe which on all occaſions you practiſe by the Eloquence of your Diſcourſes, the Solidity of your Judgment, & the glory of the nobleſt Dignities and Magiſtratures which you have ſo ſucceſsfully borne, to render an eternal Luſtre to your Memory, and aſſure you whilſt you live, that you may with eaſe diſinvelope your ſelf from the innumerable volumes and Scrowles of Ages, to live and be famous in the Memories of men; it will then be needfull to augment, and every day to perfect what you have ſo happily begun; and inſenſibly to give ſuch, and ſo advantageous a Progreſs to

your

your Library, that it may become as unparallel'd as your self, without equal; and as fair, perfect and accomplish'd, as it can be made by the Industry of those, who never effect any thing without some spot and imperfection. *Adeo nihil est ab omni parte beatum.*



CHAP. I.

*One ought to be curious in erecting of
Libraries, and why?*

AND now, my Lord, since all the difficulty of this Designe consists, in that (being able to execute it with facility) *You* think fit to undertake it. It will be requisite, that, before we arrive at those Precepts which may serve to put it in execution, we first deduce, & explain the reasons which are most likely to persuade *You*, that it is to Your advantage, and that *You* ought by no means to neglect it. For not to go far from the nature of this Enterprize, common sense will informe us,

that

Erecting of

that it is a thing altogether laudable, generous, and worthy of a courage which breathes nothing but Immortality, to draw out of oblivion, conserve, & erect (like another *Pompey*) all these Images, not of the Bodies, but of the Minds of so many gallant men, as have neither spared their time, nor their Industry, to transmit to us the most lively features and representations of whatsoever was most excellent & conspicuous in them. And this is also a thing which the younger *Pliny* (who was none of the least ambitious amongst the *Romans*) would seem particularly to encourage us in, by that handsome expression in the first of his Epistles; *Mihi pulchrum in primis videtur, non pati occidere quibus æternitas debetur*: since this curious

Epist. 5.

*

passage,

passage, not trivial & vulgar, may legitimately pass for one of those lucky presages, of which *Cardan* speaks in his Chapter *de signis eximie potentiae*; for that being extraordinary, difficult, and of great expence, it can no wayes be effected without giving every man occasion to speak well of it, and with Admiration, as it were, of him who puts it in Execution: *Existimatio autem & opinio* (says the same Author) *rerum humanarum reginæ sunt*. And in earnest, if we finde it not strange that *Demetrius* made a shew and Parade of his Artillery, vast and prodigious Machines; *Alexander* the Great of his manner of encamping; the Kings of *Ægypt* of their Pyramides; nay *Solomon* of his Temple, and others of the like: since *Tiberius*

* *Lib. de utilit. capienda ex adver.*

† *Ibidem.*

well

well observes it in *Tacitus*, *cæteris mortalibus in eo stare consilia quid sibi conducere putent, principum diversam esse sortem, quibus omnia ad famam dirigenda*: How much ought we then to esteem of those, who have never fought after these superfluous inventions, and, for the most part, unprofitable; well judging and believing, that there was no expedient more honest and assur'd, to acquire a great reputation amongst the people, than in erecting of fair & magnificent *Libraries*, to devote and consecrate them afterward to the use of the Publick? As true is it, that this Enterprize did never abuse nor deceive those who knew how to manage it well, and that it has ever been judg'd of such consequence, that not only particular

persons

persons have made it fucceffeful to their own advantage, as *Richard de Bury*, *Bef-farion*, *Vincentius Pinelli*, *Sirlettus*, *Henry de Mefme* your Grandfather of moft happy memory, the Englifh Knight *Bodley*, the late Prefident *Thuanus*, and a world of others; but that even the moft ambitious would ftill make ufe of this, to crown and to perfect all their glorious atchievements, as with the Key-ftone of the Arch, which adds luftre & ornament to all the reft of the Edifice. And I produce no other proofs and testimonies of what I fay, than thofe great Kings of *Ægypt*, & of *Pergamus*, *Xerxes*, *Auguftus*, *Lucullus*, *Charlemain*, *Alphonfus* of *Arragon*, *Matth. Corvinus*, & that great Prince *Francis* the Firft, who have all of them had a particular affection, and

fought

fought (amongst the almost infinite number of Monarchs and Potentates, which have also practis'd this Stratagem) to amass great numbers of Books, and erect most curious and well furnished Libraries: not that they stood in need of other subjects of recommendation and Fame, as having acquir'd sufficient by the Triumphs of their great & signal Victories; but because they were not ignorant, that those persons, *quibus sola mentem animosque perurit gloria*, should neglect nothing which may easily elevate them to the supreme and Sovereign degree of esteem & reputation. And truly, should one enquire of *Seneca*, what are to be the actions of these gallant and puissant *Geniuses*, which seem not to have been sent into

the

the world but to do Miracles, he would certainly answer us, *Neminem excelsi ingenii virum humilia delectant & sordida, magnarum rerum species ad se vocat & allicit.* And therefore, my Lord, it seems very much to the purpose, since you govern & preside in all signal Actions, that you never content your self with a Mediocrity in things which are good & laudable; and since you have nothing of mean & vulgar, that you should also cherish, above all others, the honour and reputation of possessing a Bibliothéque, the most perfect, the best furnish'd and maintain'd of your time. In fine, if these Arguments have not power sufficient to dispose you to this Enterprize, I am at least perswaded, *That* of your particular satisfaction will of it self

* *Epist.* 39.

be

be sufficiently capable to make you resolve upon it: For if it be possible in this world to attain any sovereign good, any perfect and accomplished felicity, I believe that there were certainly none more desirable than the fruitful entertainment, and most agreeable divertisement which might be received from such a Library by a learned man, & who were not so curious in having Books, *ut illi sint cœnationum ornamenta, quam ut studiorum instrumenta*, since from that alone he might with reason name himself *Cosmopolitan*, or Habitant of the *Universe*; that he might know all, see all, & be ignorant of nothing. Briefly, seeing he is absolute Master of this Contentment, that he might manage it after his own fancy, enjoy it when he would,

quit

Seneca c.
9. lib. 1. de
Tranquil-
litate.

*

quit it when he pleas'd, entertain himself in it at his liberty; and that without contradiction, without travail, and without pains, he may instruct himself, and learn the exactest particulars

*Of all that is, that was, and that may be
In Earth, the farthest Heavens, and the
Sea.*

I shall only adde then, for the result of all these reasons, and of many other; that it is easier for you to conceive, than 'tis for any other to expresse it, that I pretend not hereby to engage you in a superfluous & extraordinary expence, as being not at all of their opinion, who think Gold and Silver the principal nerves of a Library, and who perswade themselves, (esteeming Books only by

the

the price they cost) that there is nothing good to be had but what is dearly purchased. Yet, neither is it my designe to perswade you, that so great a provision can be made with a shut purse, and without cost; very well knowing that the saying of *Plautus* is as true on this occasion, as in many others, *Neceffe est facere sumptum qui quærit lucrum*: but to let you see by this present Discourse, that there are an infinity of other expedients, which a man may make use of with a great deal more facility and lesse expence, to attain at last, the scope which I propose to you.



CHAP. II.

How to inform ones self, and what we ought to know concerning the erecting of a Library.

AMONGST these now, my Lord, I conceive there are none more profitable & necessary, than to be first well instructed ones self, before we advance on this enterprife, concerning the order, and the method which we ought precisely to observe to accomplish its end. And this may be effected by two means, sufficiently easie & secure. The First is, to take the counsel & advice of such as are able to give it, concert & animate us *viva voce*: supposing that they

are

Erecting of

are capable to do it; men of Letters, sober and judicious, and who by being thus qualified, are able to speak to the purpose, discourse & reason well upon every subject; or for that they also are pursuing the same Enterprize with the esteem & reputation of better succeſſe, and to proceed therein with more industry, precaution, and judgment than others do; such as are at present *MM. de Fontenay, Halé, du Puis, Riber, des Cordes, and Moreau*, whose examples one cannot erre in following; since according to the saying of *Pliny* the younger: *Stultissimum esset ad imitandum, non optima quæque sibi proponere*: & for what concerns you in particular, the variety of their procedures may continually furnish you with some new

addresse

Lib. 1.
Epist. 5.

*

addresse and light, which will not be, peradventure, unserviceable to the progresse and advancement of your Library; by the choice of good Books, and of whatsoever is the most curious in every one of theirs. The Second is, to consult, & diligently to collect those few Precepts that may be deduc'd from the Books of some Authors, who have written but sleightly upon this matter; as for instance, The Counsell of *Baptista Cardonius*, the *Philobiblion* of *Richardus de Bury*, the life of *Vincentius Pinelli*, the Books of *Posservine*, *de cultura ingeniorum*, of that which *Lipsius* has made concerning Libraries, and of all the several *Tables*, *Indexes*, and *Catalogues*; and govern ones self by the greatest & most renowned Bibliothèques which

were

L. 3. de
util. cap.
ex adver.
cap. de
contem-
plat.

*

were ever erected : since to pursue the advice & precept of *Cardan*, *His maxime in unaquaque re credendum est, qui ultimum de se experimentum dederint*. In order to this, you must by no means omit, and neglect to cause to be transcrib'd all the Catalogues, not only of the great and most famous Libraries, whether ancient or modern, publike or private, with us, or amongst strangers ; but also of the *Studies & Cabinets*, which for not being much known, or visited, remain buried in perpetual silence : A thing which will no way appear strange, if we consider four or five principal reasons, which have caused me to establish this proposition. The first whereof is, That a man can do nothing in imitation of other Libraries, unless by the means

of

of their Catalogues he have knowledge of what they contain. The second, For that they are able to instruct us concerning the Books themselves, the place, the time, and the form of their Impression. The third, Because that a minde which is generous and nobly born, should have a desire and an ambition to assemble, as in one heap, whatsoever the others possesse in particular, *ut quæ divisa beatos efficiunt, in se mixta fluant.* The fourth, For that by this means, one may sometimes do a friend service and pleasure; and when we cannot furnish him with the Book he is in quest of, shew and direct him to the place where he may finde some Copie, a thing very feasible by the assistance of these Catalogues. Finally, Because it is altogether impossible,

fible, that we should by our own industry, learn, and know the qualities of so vast a number of Books, as it's requisite to have, it is not without reason, that we follow the judgments of the most intelligent and best versed in this particular, and then to deduce this Inference; Since these Books have been collected and purchas'd by such and such, there is reason to believe, they deserv'd it for some circumstance unknown to us: And in effect, I may truly say, that for the space of two or three years, that I have had the honour to meet sometimes with *M. de F.* amongst the Book-sellers, I have frequently seen him buy Books so old, ill bound, and wretchedly printed, that I could not chuse, but smile and wonder together,

till

till that he being afterwards pleas'd to tell me the cause and the circumstances for which he purchas'd them; his reasons seem'd to be so pertinent, that I shall never otherwise think, but that he is a person the best versed in the knowledge of Books, and discourses of them with more experience and judgment, than any man whatsoever, not only in *France*, but in all the world besides.



CHAP. III.

The Number of Books which are requisite.

THE first Difficulty having been thus deduced & explain'd, that which ought to follow and approach us neereſt, obliges us to enquire, if it be to purpoſe to make any great proviſion of Books, to render thereby our Library famous, if not by the quality of them, yet at leaſt by the unparallel'd and prodigious quantity of its Volumes? For it is certainly the opinion of very many, that Books are like to the Laws & Sentences of the *Juriſconfults*, which (as one ſayes) *æſtimantur pondere & qualitate, non numero*; & that it appertains

to

to him only, to discourse handfomely upon any point of Learning, who is leaft converfant in the feveral Readings of thofe Authors which have written upon it: and really, it feems that thofe gallant Precepts, & Moral Advertifements of *Seneca*, *Paretur Librorum quantum fatis eft, nihil in apparatus: Onerat difcentem turba, non inſtruit, multoque ſatius eft paucis te auct̃oribus tradere; quam errare per multos. Quum legere non poſſis quantum habeas, ſat eſt te habere quantum legas*, and divers other like it, which he gives us in five or fix places of his Works, may in ſome meaſure favour, and fortifie this opinion, by the authority of ſo great a Perſon: But if we would entirely ſubvert it, to eſtabliſh our own as the moſt probable, we

need

* *Epift. 2.
L. 4: de
Tranquil.
L. 1. c. 9.*

need only fix our selves upon the great difference which there is between the Industry of a particular man, and the Ambition of him who would appear conspicuous by the Fame of his Bibliothecque: or 'twixt him that alone desires to satisfy himself, & him that only seeks to gratify and oblige the Publique. For certain it is, that all these precedent reasons point only to the Instruction of those who would judiciously, and with order & method, make some progress in the Faculty which they pursue; or rather, to the condemnation of those that shew themselves sufficiently knowing, & pretend to great abilities, albeit they no more discern this vast heap of Books, which they have already assembled, then did those crooked persons

(to

(to whom King *Alphonfus* was wont to compare them) that huge bunch which they carried behind their Back; which is really very feasonably reproch'd by *Seneca*, in the places before alledged; & in plainer terms yet, where he fayes, *Quo mihi innumerabiles libros & Bibliothecas, quarum dominus vix tota vita sua indices perlegit?* As by that Epigram alfo which *Aufonius* fo handfomly adreffes *ad Philomufum*.

* *Lib. 1. de Tranquil. cap. 9.*

*Emptis quod libris tibi Bibliotheca re-
ferta eft,
Doctum & Grammaticum te Philo-
mufe putas?
Hoc genere et chordas, et pleetra, et bar-
bita conde,
Omnia mercatus, cras Citharædus eris;*

That

Erecting of

That thou with Books thy Library haft
fill'd,
Think'ft thou thy felf learn'd, and in
Grammar skill'd?
Then ftor'd with Strings, Lutes, Fiddle-
fticks now bought;
To morrow thou Mufitian may'ft be
thought.

But you, my Lord, who have the reputation of knowing more then can be taught you, and who deprive your felf of all fort of contentments, to enjoy, & plunge your felf, as it were, in the pleasure which you take in courting good Authors; to you it is that it properly attains, to poffefs a Bibliotheque, the moft auguft, and ample, that hath ever been erected: to the end it may never be faid

hereafter,

hereafter, that it was only for want of a little care which you might have had, that you did not bestow this Piece upon the Publique; and of your self, that all the actions of your life had not surpasse'd the most heroick exploits of the most illustrious persons. And therefore I shall ever think it extreamly necessary, to collect for this purpose all sorts of Books, (under such precautions, yet, as I shall establish) seeing a Library which is erected for the publick benefit ought to be universal, but which it can never be, unlesse it comprehend all the principal Authors that have written upon the great diversity of particular Subjects, & chiefly upon all the Arts & Sciences; of which, if one had but considered the vast numbers which are in the *Panepistemon*

of

of *Angelus Politianus*, or in any other exact Catalogue lately compiled: I do not at all doubt, but that you will be ready to judge by the huge quantity of Books (which we ordinarily meet with in Libraries) in ten or twelve of them, what number you ought to provide, to satisfy the curiosity of the Readers upon all that remains. And therefore I do nothing wonder, that *Ptolemy* King of *Ægypt* did not for this purpose collect one hundred thousand Volumes, as *Cedrenus* will have it; not four hundred thousand, as *Seneca* reports; not five hundred thousand as *Josephus* assures us; but seven hundred thousand, as witness, & accord, *Aulus Gellius*, *Ammianus Marcellinus*, *Sabellicus Volaterran*. Or that *Eumenes* the son of *Attalus* had

collected

Lib. 22.
Lib. 1. de
Tranquil.
cap. 9.
In Antiq.
Jud. c. 2.
Lib. 6.
Noct. Attic.
cap. ult.
Ennead.
6. Lib. 7.

collected two hundred thousand; *Constantine* a hundred and twenty thousand: *Sammonicus* (*Præceptor* to the Emperour *Gordian* the younger) sixty two thousand. *Epaphroditus*, a simple Grammarian only, thirty thousand. And that *Richard* of *Bury*, *Monsieur de Thou*, and Sir *Tho. Bodley* have made so rare a provision, that the Catalogues only of either of their Libraries do amount to a just Volume. For certainly there is nothing which renders a Library more commendable, then when every man findes in it that which he is in search of, and could no where else encounter; this being a perfect Maxime, That there is no Book whatsoever, be it never so bad or decried, but may in time be sought for by some person or other; since accord-

ing

Lib. 17.
Antrop.
Alexand.
ab Alex.
Lib. 2. c.
30.
Zonaras.
Plutarch.
in Sylla.

ing to that of the *Satyrift*,

*Mille hominum species, & rerum discolor
usus,*

Perf. fat.
5.

* *Velle suum cuique est, nec voto vivitur uno.*

And that it is commonly amongst Readers as it was with *Horace's* three Guests,

Lib. 2.
Epist. 2.

† *Poscentes vario nimium diversa palato.*

There being no better resemblance of Libraries, then to the Meadow of *Seneca*, where every living creature findes that which is most proper for them:

Ep. 108.

† *Bos herbam, Canis leporem, Ciconia lacer-
tum.* And besides, we are to believe, that every man who seeks for a Book, judges it to be good; and conceiving it to be so, without finding it, is forced to esteem it curious and very rare; so that coming

at

at laſt to encounter it in ſome Library, he eaſily thinks, that the Owner of it knew it as well as himſelf: and that he bought it upon the ſame account that excited him to ſearch after it; and in purſuit of this, conceives an incomparable eſteem both of the Owner, and of the Library; which coming afterwards to be publiſhed, there will be need but of few like encounters, joyn'd to the common opinion of the Vulgar, *Cui magna pro bonis ſunt*, to ſatiſfie & recompence a man that accounts it never ſo little honour and glory in all his expences & pains. And beſides, ſhould one enter into the conſideration of times, of places, & new inventions, no man of Judgement can doubt, but that it is much eaſier at preſent, to procure thouſands of Books,

* *Sen. Ep.*
118.

then

then it was for the Antients to get hundreds ; and that by consequent, it would be an eternal shame and reproch in us, to come beneath them in this particular, which we may surmount with so much advantage and facility. Finally, as the quality of Books does extreamly augment the esteem of a Library amongst those who have the means, and the leisure to understand it; so must it needs be acknowledged, that the sole quantity of them brings it into lustre, & reputation, as well amongst Strangers and Travellers, as amongst many others, who have neither the time, nor the conveniency of exactly turning them over in particular; as may easily be judged by the prodigious number of Volumes, that there must needs be an infinity of good ones,

signal,

signal, and remarkable. Howbeit, neither to abandon this infinite quantity without a definition, nor to put those that are curious out of hopes of being able to accomplish, and finish so fair an enterprize ; it would, me thinks, be very expedient to do like those Physicians, who prescribe the quantity of *Drugs* according to their qualities ; & to affirm, that a man can never fail in collecting all those which shall have the qualities & conditions requisite & fit to be placed in a Library. Which that you may discern, one must be carefull to take with him divers *Theorems*, and præcautions ; which may with more facility be reduc'd to practice as opportunity happens, by those who have the *routine*, & are vers'd in Books, and who judge of

all

all things maturely & without passion, then possibly be deduced, and couch'd in writing, seeing they are almost infinite; and that, to speak ingenuously, some of them combat the most vulgar opinions, and maintain Paradoxes.



CHAP. IV.

*Of what Quality and Condition Books
ought to be.*

I WILL now say notwithstanding, that to omit nothing which may serve us for a Guide, & in this Disquisition, that the prime Rule which one ought to observe, is, in the first place to furnish a Library with all the chief & principal Authors, as well antient as modern, chosen of the best Editions, in gros, or in parcels, & accompanied with their most learned, & best Interpreters, & Commentators, which are to be found in every Facultie; not forgetting those which are lesse vulgar, and by conse-

quent

quent more curious: As for Example, with the feveral *Bibles*, the *Fathers*, & the *Councels*, for the grofs of Theology: with *Lyra*, *Hugo*, *Toftatus*, *Salmeron*, for the positive: with *S. Thomas*, *Occus*, *Durandus*, *Peter Lombard*, *Henricus Magnus*, *Alexander of Hales*, *Ægidius Romanus*, *Albertus magnus*, *Aureolus*, *Burleus*, *Capreolus*, *Major*, *Vafques*, *Suares*, for the Scholiaftick: with the Body of the Courts Civil and Canon Laws; with *Baldus*, *Bartholus*, *Cujas*, *Alciat*, *du Moulin* for the Law: with *Hippocrates*, *Galen*, *Paulus Æginetus*, *Oribafius*, *Ætius*, *Trallian*, *Avicen*, *Avenzoar*, *Fernelius*, for Phyfick: *Ptolomy*, *Firmicus*, *Haly*, *Cardan*, *Stoflerus*, *Gauricus*, *Junctinus*, for Aftrologie: *Halhazen*, *Vitellio*, *Bacon*, *Aguillonius*, for the

Opticks:

Opticks: *Diophantes, Boetius, Jordan, Tartaglia, Siliscus, Lucus de Burgo, Villefranc* for Arithmetick: *Artemidorus, Apomazar, Sinefius, Cardonius*, for Dreams: And so with all the other, which it would be too long, and troublesome, to specify and enumerate precisely.

In the second place; To procure all the old and new Authors that are worthy of consideration, in their proper Languages, and particular *Idioms*: The *Bibles* and *Rabbies* in *Hebrew*; the *Fathers* in *Greek & Latine*; *Avicenne* in *Arabick*; *Bocacio, Dantes, Petrarch*, in *Italian*; together with their best Versions, *Latine, French*, or such as are to be found: These last being for the use of many persons who have not the knowledge of

forrein

forrein Tongues; & the former, for that it is very expedient to have the sources whence so many streams do glide in their natural chanel without art or disguise; and that we ordinarily meet with a more certain efficacy, and richness of conception, in those that cannot retain & conserve their lustre save in their native languages, as Pictures do their colours in proper lights: not to speak of the necessity also which one may have for the verification of Texts & passages ordinarily controverted, or dubious.

¶ Thirdly, Such Authors as have best handled the parts of any *Science* or *Faculty*, whatever it be: As *Bellarmino* for Controversies, *Tolet*, and *Navarr*, Cases of Conscience, *Vesalius* Anatomie, *Matthiolus* the History of Plants, *Gesner* &

Aldrovandus that of Animals, *Rondole-
tius* and *Salvianus* that of Filhes, *Vico-
mercatus* that of Meteors, &c.

¶ In the fourth place, All those that have best commented, or explained any Author or Book in particular; as *Pere-
rius* upon *Genesis*; *Villalpandus*, *Eze-
chiel*; *Maldonat*, the *Gospels*; *Monlorius*
and *Zabarella* the *Analyticks*; *Scaliger*,
Theophrastus History of Plants; *Proclus*,
& *Marfilius Ficinus* upon *Plato*; *Alex-
ander*, & *Themistius* upon *Aristotle*; *Flu-
rancius Rivaultius*, *Archimedes*; *Theon*
and *Campanus*, *Euclide*; *Cardan*, *Ptolo-
mie*: And this should be observed in all
forts of Books and Treatises, antient or
modern, who have met with Commen-
tators and Interpreters.

¶ Next, all that have written & made

Books and Tracts upon any particular subject ; be it concerning the *Species* or *Individuals*, as *Sanchez*, who hath amply treated *de matrimonio: Sainctes & Perron* of the *Eucharist* ; *Gilbertus* of the Loadstone ; *Maier, de volucris arborea* ; *Scortia, Vendelinus*, and *Nugarola* concerning the *Nile* : the same to be understood of all sorts of particular Treatises in matter of *Law, Divinity, History, Medicine*, and what ever else there may be : with this discretion neverthelesse, that he which most approaches to the profession which he pursues, be preferred before any other.

Moreover, All such as have written most succeffefully against any *Science*, or that have oppos'd it with most Learning and animosity (howbeit without chang-

ing

ing the principles) againſt the Books of ſome of the moſt famous and renowned Authors. And therefore one muſt not forget *Sextus Empiricus*, *Sanchez*, and *Agrippa*, who have profeſſedly endeavoured to ſubvert all the *Sciences*: *Picus Mirandula*, who has ſo learnedly refuted the *Aſtrologers* : *Eugubinus*, that has daſhed the impiety of the *Salmones*, & irreligious : *Moriſotus*, that has overthrown the abuſe of *Chymiſts*: *Scaliger*, who has ſo fortunately oppoſ'd *Cardan*, as that he is at preſent in ſome part of *Germany* more followed then *Ariſtotle* himſelf: *Cafaubon*, who durſt attaque the *Annals* of that great Cardinal *Baronius* : *Argenterius*, who hath taken *Galen* to taſke: *Thomas Eraſtus*, who has ſo pertinently refuted *Paracelſus* : *Carpenter*,

who

who has so rigorously oppos'd *Ramus*: and finally, all those that have exercis'd themselves in the like conflicts, & that are solinkt together, that it were as great an error to read them separately, as to judge and understand one party without the other, or one Contrary without his Antagonist.

Neither are you to omit all those which have innovated or chang'd any thing in the *Sciences*; for it is properly to flatter the slavery, and imbecillity of our wit, to conceal the small knowledge which we have of these Authors, under the disdain which we ought to have, because they oppose the Antients, and for that they have learnedly examin'd what others were us'd to receive, as by Tradition: And therefore, seeing of late

more

more than thirty or forty Authors of reputation have declared themselves against *Aristotle*; that *Copernicus*, *Kepler*, *Galilæus*, have quite altered *Astronomie*; *Paracelsus*, *Severinus the Dane*, *Du Chesne*, & *Crollius*, *Phyſick*: & that divers others have introduced new Principles, and have eſtabliſhed ſtrange & unheard of *Ratiocination* upon them, & ſuch as were never foreſeen: I affirm, that all theſe Authors are very requiſite in a Library, ſince according to the common Saying,

Eſt quoque cunctarum novitas gratiſſima rerum;

and (not to inſiſt upon ſo weak a reaſon) that it is certain, the knowledge of theſe Books is ſo expedient, & frugifer-

ous to him who knows how to make reflection, and draw profit from all that he sees, that it will furnish him with a million of advantages, and new conceptions ; which being received in a spirit that is docile, universal, and disingag'd from all interests,

Nullius addictus jurare in verba Magistri,

they make him speak to the purpose upon all subjects, cure the admiration which is a perfect signe of our weaknesse, & enables one to discourse upon whatsoever presents it self with a great deal more judgment, experience, and resolution, then ordinarily many persons of letters and merit are used to do.

¶ One should likewise have this consideration in the choice of Books, to see

whether

whether they be the first that have been composed upon the matter on which they treat. Since 'tis with mens Learning, as with water, which is never more fair, pure, and limpid, then at its source; All the Invention comeing from the First, and the Imitation with repetition from others: as 'tis easy to perceive that *Reuchlin* who first writ of the Hebrew Tongue, and the Cabal; *Budeus* of the Greek, and of Coyns; *Bodinus* of a Republique; *Cocles* of Physiognomie; *Peter Lombard*, *S. Thomas*, of Scholastical Divinity, have done better than those many others, which ingag'd themselves in writing since them.

Moreover ought one also to take notice, whether the Subjects of which they treat be trifling or less vulgar; curious or

negligent;

negligent; spinie or facil; seeing what we used to say of all things else that be not common, may be so appositely applied to curious new Books;

Rara juvant, primis sic major gratia pomis,

Hibernæ pretium sic meruere rosæ.

Under the notion then of this precept we should open our Libraries, and receive them therein, who first wrote of Subjects the least known, and that have not been treated of before, unless in Fragments, and very imperfectly; as *Licetus*, who hath written *de spontaneo viventium ortu, de lucernis antiquorum*; *Tagliacotius*, how to repair a decayed Nose; *Libavius* & *Goclinus* of the Magnetick Oyntment; Secondly, All curious

and

and not vulgar Authors ; such as are the books of *Cardan*, *Pomponacius*, *Brunus*, and all those who write concerning the *Caball*, *Artificial Memory*, the *Lullian Art*, the *Philosophers Stone*, *Divinations*, and the like matters. For, though the greatest part of them teach nothing but vain and unprofitable things, and that I hold them but as stumbling blocks to all those who amuse themselves upon them, yet notwithstanding that one may have wherewithal to content the weaker wits, as well as the strong; and at the least satisfy those who desire to see them, to refute them, one should collect those which have treated on them, albeit they ought to be accounted amongst the rest of the Books in the Library, but as Serpents and Vipers are amongst other liv-

ing

ing Creatures; like Cockle in a Field of good wheat; like Thorns amongst the Roses: and all this in imitation of the world, where these unprofitable and dangerous things accomplish the Master-piece, and the Fabrick of that goodly composition.

¶ And this Maxime should lead us to another of no less consequence, which is, not to neglect the works of the principal *Heresiarchs* or Fautors of new Religions different from ours, more common, & revered, as more just & veritable: For it is very likely, since the first of them, (not to speak of the new ones) have been chosen, and drawn out from amongst the most learned personages of the precedent Age, who by I know not what Fancie, and excessive love to nov-

elty,

elty, did quit their *Cassocks*, & the Banner of the Church, to enroll themselves under that of *Luther* and *Calvine*; and that those of the present time are not admitted to the exercise of their Ministry till after a long and severe *Examen* in the three Tongues of the Holy Scripture, and the chief points of Philosophy and Divinity: There is a great deal of likelihood, I say, that excepting the passages controverted, they may sometimes hit very luckily upon others, as in many indifferent Treatises they have done, on which they often travail with a great deal of Industry and Felicity. And therefore, since it is necessary that our Doctors should finde them in some places to refute them; since *M. de T.* has made it no difficulty to collect them;

that

that the antient Fathers & Doctors had them, that divers religious persons preserved them in their Libraries; that we make it no Scruple to have a *Thalmud* or an *Alcoran*, which belch a thousand Blasphemies against Jesus Christ, and our Religion, infinitely more dangerous than these: that God permits us to make profit of our enemies, and according to that of the Psalmist, *Salutem ex inimicis nostris, & de manu omnium qui oderunt nos*; that they are prejudicial but to them onely, who destitute of a right conduct, suffer themselves to be transported with the first puff of wind that blows.

And to conclude in a word, since the intention which determines all our actions to good or evil, is neither vitious

nor

nor cauterised, I conceive it no extravagance or danger at all, to have in a Library (under caution nevertheless of a license & permission from those to whom it appertains) all the Works of the most learned and famous *Hereticks*, such as have been,—and divers others of lesser consequence, *Quos fama obscura recondit.*

¶ This also ought to be retained as a *Maxime*, that all the bodies and assemblies of several Authours writing upon the same subject; such as are the *Thalmud*, the *Councils*, the *Bibliothèques* of the Fathers, *Thesaurus Criticus*, *Scriptores Germanici*, *Turcici*, *Hispanici*, *Gallici*, *Catalogus testium veritatis*, *Monarchia Imperii*, *Opus magnum de Balneis*, *Authores Gyneciorum*, *De Morbo Nea-*

politano,

politano, Rhetores antiqui, Grammatici Veteres, Oratores Græciæ, Flores Doctorum, Corpus Poetarum, and all those which contain such like Collections, ought of necessity to be put into Libraries; forasmuch as they save us, first of all, the labour of searching an infinity of Books extremely curious and rare: and secondly, because they spare abundance of other, and make room in a Library. Thirdly, for that they handfomly comprehend in one Volume, what we should be otherwise long in searching with a great deal of pains, & in divers places; and finally, because they are less expensive, they being nothing so chargeable to purchase as they would be, should one buy separately all the Authours which they contain. I hold it also for a tenent

as

as necessary as any of the precedent, that one should draw out & make election from amongst the great number of those who have written, & do daily write, those who appear as an Eagle in the Clouds, and as a Star twinkling and most refulgent in the midst of obscurity; I mean those great Wits, which are not of the common alloy;

*Quorumque ex ore profuso
Omnis posteritas latices in dogmata ducit;*

¶ And of whom one may make use, as of Masters the most expert in the knowledge of all things, and of their works as of a Seminarie, perfectly sufficient to enrich a Library not onely withall their Books, but even of the least of their *Fragments, Papers, loose Sheets*, and the

very

very *words* which escape them. For as it would be amiss to employ the place & the money in amassing all the world, & I know not what *gallimauphy* of certain vulgar and despicable Authours; so would it be a notorious oblivion, & fault unexcusable in those who make profession of having all the best Books, to neglect any of *Them*; for example, of *Erasmus, Chiaconus, Onuphrius, Turnebus, Lipsius, Genebrard, Antonius Augustinus, Casaubon, Salmasius, Bodinus, Cardan, Patricius, Scaliger, Mercurialis*, & others, whose works we are to wink & take, & without choice; carefull, that we be not cheated in Books *rampant, with Authours* infinitely more rude and gross: since, as one cannot possess too much of that which is good, and exquisitely

fitely chosen; for neither can one have too little of that which is bad, & of which we have no hopes of receiving any profit or utility.

¶ Neither must you forget all sorts of *Common places, Dictionaries, Mixtures, several Lections, Collections of Sentences, and other like Repertories*; seeing it is as so much way gone, and Matter ready prepared for those who have the industry to use them with due advantage; it being certain, that there are many who speak and write wonderfull well, who have yet seen but very few Volumes, besides those which I have mentioned; whence it is, that they commonly say, the *Calepine*, which they take for all kind of *Dictionaries*, is the livelihood of the *Regents*; And if I should affirm it

of

of many, even amongst the most famous persons, it would not be without reason, since one of the most renowned amongst the last had above fifty of them, which he perpetually studied; and who having encountered a difficult word at the first offering of the Book of *Equivocals*, as it was presented to him, he had recourse immediately to one of these *Dictionaries*, and transcribed out of it above a *page* of writing, upon the margin of the said Book, and that in presence of a certain Friend of mine and of his; to whom he could not abstain from saying, that those who should see this remark, would easily believe that he had spent above two days in composing it; though he had in truth but the pains only of transcribing it: And in earnest, for my part, I esteem

these Collections extreamly profitable and necessary, considering, the brevity of our life, and the multitude of things which we are now obliged to know, e're one can be reckoned amongst the number of learned men, do not permit us to do all of ourselves; besides, seeing it is not granted every man, nor in all ages, to have the means to labour at his own cost and charges, and without borrowing from others, what ill is there in it, I pray, if those who are so industrious to imitate nature, and so to diversifie and appropriate to their subject what they extract from others, *ut etiam, si apparuerit unde sumptum sit, aliud tamen esse quam unde sumptum est appareat*, do make bold with those who seem not to have been made but to lend, and draw

* Sen.
Epist. 8.

out

out from the Reservoirs & Magazines which are destin'd for this purpose: since we ordinarily see that both *Painters* & *Architects*, make excellent and incomparable pieces by the assistance of *Colours* and *Materials* which others grinde and prepare for them.

¶ Lastly, we should upon this occasion reduce to practice that same *Aphorisme* of *Hippocrates*, which advertises us to yield something to time, to place, & to custom; that is to say, that some kinde of Books be sometimes in vogue & reputation in one Countrey, and not so in another; and in the present age, which were not in the past: it is more expedient to make a good provision of these, than of the other; or at least to have such a quantity of them, as may testifie we

comply

comply with the times, and that we are not ignorant of the mode and inclination of men: And hence it proceeds, that we frequently find in the Libraries of *Rome, Naples, and Florence*, abundance of *Positive Theologicks*; in those of *Milan and Pavia* store of *Civil Law*; in those of *Spain*, and antient ones of *Cambridge and Oxford* in *England*, a number of *Scholasticks*; and in those of *France* a world of *Histories & Controversies*. The same diversity may be also observed in the succession of ages, by reason of the vogue which have had the Philosophy of *Plato*, that of *Aristotle*, the *Scholastique*, the *Tongues* and *Controversies*; which have every one had their turns, domineer'd in several times; as we see that the study of the *Ethicks & Politicks*

do at present employ the greatest part of the most vigorous witts of this our age, whilst the weaker sort amuse themselves with *Fictions* and *Romancies*, of which I shall onely say, what has formerly been verified by *Symmacus* upon the like narration, *Sine argumento rerum loquacitas morosa displicet.*

Lib. 10.
Epist. 5.

*

¶ These ordinary precepts & maxims being so amply explain'd, there remains now no more to accomplish this Title of the *Quality of Books*, then to propose two or three others, which will undoubtedly be received as very extravagant, & very fit to thwart the common & inveterate opinion which many have taken up, that esteem no Authours but by their number or bulk of their Volumes, and judge onely of their value & merit, by

that

that which uses to make us despise all other things, *viz.* their age & caducity, like that of the old man in *Horace*, who is represented to us in his works;

. . . . *Laudator temporis acti,
Præsentis censor, castigatque futuri:*

* *In Arte
Poet.*

¶ The nature of these prepossessed spirits being for the most part so taken & in love with those Images & antique pieces, that they would not so much as look at the greatest upon any Book whatever, whose Authour were not older than the Mother of *Evander*, or the Grandfirs of *Carpentras*; nor believe *that* time could be well employed, which was spent in reading any modern Books, since according to their maxime, they are but *Rapsodists, Coppiers, or Plagiaries,* & ap-

proach

proach in nothing to the Eloquence, the learning and the noble conceptions of the Antients ; to whom for this respect they hold themselves as firmly united as the *Polypus* does to the Rocks without departing in the least, or from their Books, or doctrine; & which they never think to have sufficiently comprehended, till they have chewed them over all their life time; & therefore it is nothing extraordinary, if in conclusion of the whole sum, and when they have sufficiently sweated & tired themselves, they resemble that same ignorant *Marcellus*, who vaunted up & down in all places where he came, that he had read *Thucydides* eight times over; to that *Nonnus* of whom *Suidas* speaks, that he had read his *Demosthenes* ten times without ever

being

being able once to plead, or discourse of any thing: And to speak really, there is nothing more apt to make a man a *Pedant*, & banish him from common sense, then to despise all Modern Authors, to court some few only of the Antient; as if they alone were, forsooth, the sole *Guardians* of the highest favours that the wit of man may hope for; or that Nature, jealous of the honour & reputation of her elder sons, would to our prejudice put forth all her abilities to the extreams, that she might Crown them alone with all her graces & liberality: Certainly I do not imagine that any except those *Gentlemen* the *Antiquaries*, can satisfy themselves with such Opinions, or feed themselves with such Fables; since so many fresh Inventions,

so

so many new Opinions & Principles, so many several and unthought of Alterations, so many learned Books of famous Personages, of new Conceptions; and finally, so many Wonders as we daily behold to spring up, do sufficiently testify, that the wits are stronger, more polite, and abstracted than ever formerly they were; and that we may truly and assuredly affirm at this present day,

*Sumpserunt artes hac tempestate decorem,
Nullaque non melior quam prius ipsa fuit.*

¶ Or make the same judgement of our age as *Symmachus* did of his own, *Habemus sæculum virtute amicum, quo nisi optimus quisque gloriam parit, hominis est culpa, non temporis.* From hence we may infer, that it would be a fault un-

pardonable

pardonable in one who professes to store a Library, not to place in it *Piccolomini*, *Zabbarell*, *Achillinus*, *Niphus*, *Pomponacius*, *Licetus*, *Cremoninus*, next the old Interpreters of *Aristotle*; *Alciat*, *Tiraqueaneus*, *Cujas*, *du Moulin*, after the *Code* and *Digest*; the sum of *Alexander of Hales*, and *Henry of Gaunt*, next that of *S. Thomas*; *Clavius*, *Maurolicus* and *Vietta* after *Euclide* and *Archimedes*; *Montagne*, *Charon*, *Verulam*, next to *Seneca* & *Plutarch*; *Fernelius*, *Sylvius*, *Fufthius*, *Cardan*, next to *Galen* & *Avicen*; *Erasmus*, *Casaubon*, *Scaliger*, *Salmasius*, next to *Varro*; *Commines*, *Guicciardin*, *Sleiden*, next to *Titus Livius* & *Cornelius Tacitus*; *Ariosto*, *Tasso*, *du Bartas*, next to *Homer* and *Virgil*, and so consequently of all the Modern most

famous

famous & renowned Authours; since if the capricious *Boccalini* had undertaken to ballance them with the Antients, he had haply found a great many of them more inconsiderable, and but very few which do at all surpass them.

¶ The second Maxime, & which haply will not less seem a *Paradox* than the first, is directly contrary to the opinion of those who esteem of Books onely as they are in price & bulk; and who are much pleased, & think themselves greatly honoured, to have *Tostatus* in their Libraries, because it is in fourteen Volumes; or a *Salmeron*, because there are eight; neglecting in the mean time to procure & furnish themselves with an infinity of little Books, amongst which there are often found some of them so

rarely

rarely & learnedly composed, that there is more profit and contentment to be found in reading them, than in many others of those rude, heavy, indigested & ill polished masses, for the most part; Atleast, so true is that saying of *Seneca*, *Non est facile inter magna non desipere*; and that which *Pliny* said of one of *Cicero's* Orations, *M. Tullii Oratio fertur optima quæ maxima*, cannot be applied to these monstrous and Gigantine Books; as in effect it is almost impossible, that the witt should alwayes remain intent to these great works, & that the heaps and grand confusion of things that one would speak choak not the fancy, and too much confound the ratiocination; whereas on the contrary, that which ought to make us esteem small Books,

* 6. quæst.
nat. cap.
18.

which

which nevertheless treat of serious things, or of any noble & sublime subject, is, that the Authour of them does perfectly command over his subject, as the Workman and Artist does over his matter; and that he may chew, concoct, digest, polish and form it according to his fancy, then those vast collections of such great & prodigious Volumes, which for this cause are often times but the *Panspermia*, *Chaos's* & *Abysses* of Confusion;

. . . . *rudis indigestaque moles,*
Nec quicquam nisi pondus iners congestaque eodem,
Non bene junctarum discordia semina rerum.

Ovid. 1.
 Metamorph.

*

¶ And hence it is that there results a

success

ſucceſs ſo unequal as may be obſerved between the one and the other; for example, 'twixt the *Satyrs* of *Perſius* and *Philelphius*; the Examen of Witts of *Huarto*, and that of *Zara*; the Arithmetick of *Ramus*, and that of *Forcudel*; *Machiavels Prince*, & that of more than fifty other Pedants; The Logick of *du Moulin*, & that of *Vallius*; The Annales of *Voluſius*, & the Hiſtory of *Saluſt*: *Epiſtetus* Manuel, and the moral Secrets of *Loriotus*; The works of *Fraccaſtorius*, & an infinite of Philoſophers and Phyſicians; ſo true is that which *S. Thomas* has well ſpoken, *Nuſquam ars magis quam in minimis tota eſt*; & what *Cornelius Gallus* was wont to promiſe himſelf, of his ſmall Elegies;

Nec

*Nec minus est nobis per pauca volumina
famæ,*

Quam quos nulla satis Bibliotheca capit.

¶ But that which on this encounter makes me most to admire, is, that such persons should neglect the Works and Opuscles of some Authour whilst they remain scattered and separated, which afterwards burn with a desire to have them when they are collected & bound together in one Volume: Such will neglect (for example) the Orations of *James Criton*, because they are not to be found Printed together, who will nevertheless be sure to have those of *Raymondus*, *Gallatius*, *Nigronius*, *Bencius*, *Perpini-anus*, & divers other Authours in his Library; not that they are better, or more

disert

difert and eloquent than thofe of this learned *Scotchman*; but becaufe they are to be found in certain Volumes bound up together: Certainly, fhould all little Books be neglected, there were no reckoning to be made of the *Opufcles* of S. *Auguftin*, *Plutarchs Morals*, the Books of *Galen*, nor of the greateft part of thofe of *Erafmus*, of *Lippius*, *Turnebus*, *Mazaultius*, *Sylvius*, *Calcagninus*, *Francifcus Picus*, and many like Authours; no more than of thirty or forty minor Authours in *Phyfick* & *Philofophy*, the beft, and moft antient amongft the *Greeks*, and of divers other amongft the *Divines*; becaufe they have all of them been divulged feparately, & apart, one after another, and in fo fmall Volumes, that the greateft of them do not

frequently

frequently exceed half an Alphabet : & therefore, since one may unite under one Cover, that which was separate in the impreffion, conjoyn with others what would be lost being alone, and in effect we may meet an infinity of matters which have never been treated of but in these little Books onely, concerning which it may rightly be said, as *Virgil* does of Bees,

Ingentes animos angusto in corpore versant ;

4 Georg.

*

It appears to me to be very expedient, that we should draw them out of their Stalls and old Magazines, & from all places wherever we encounter them, to bind them up with those which are of the same Authour, or treat of the same

matter,

matter, to place them afterwards in our Libraries, where I assume my self they will make the industry and diligence of those *Efculapius's* to be admir'd, who are so well skill'd to joyn and reassemble the scattered & separated members of those poor *Hippolitus's*.

¶ The third (which at first appearance one would conceive to be contrary to the first) does in particular combat the opinion of those who are so wedded and besotted to all new Books, that they totally neglect, and make no esteem, not onely of all the Antients, but of the Authors which have had the vogue, & appeared flourishing and renowned since six or seven hundred years ; that is to say, since the age of *Boetius*, *Symmachus*, *Sydonius*, and *Cassiodorus*, down to that

of

of *Picus*, *Politianus*, *Hermolaus*, *Gaza*, *Philelphus*, *Pogius*, and *Trapezontius*; such as are divers *Philosophers*, *Divines*, *Jurisconsults*, *Physitians* and *Astrologers*, who by their black and *Gothick* impressions disgust our most delicate students of this age, not suffering them so much as to cast an eye upon them, but with a blush, and to the disdain of those who composed them: All which properly proceeds from hence, that the ages or those witts which then appeared, have had smal *Geniuf's* and different inclinations, not long harping upon the same string of like study or affection to the Sciences; or having nothing so assured as their vicissitude or change; as in effect we see, that immediately after the birth of the *Christian Religion* (not to

take

take things any higher) the Philosophy of *Plato* was universally followed in the schools; and the greater part of the *Fathers* were *Platonists*: and so continued till *Alexander Aphrodiseus* gave it a forceable juffle to instal that of the *Peripateticks*, & traced the way to the *Greek* and *Latine* Interpreters, who were so wedded to the Explication of *Aristotles* Text, that a man should yet erre in it without much benefit, if the *Questions* & *Scholasticks* introduced by *Abelardus* had not put themselves amongst the rarities, to domineer over all; with the greatest and most universal approbation, that was ever given to anything whatsoever; & that for the space of about five or six ages, after which, the *Hereticks* did recal us to the interpretation of the *Holy*

Scriptures,

Scriptures, and occasioned us to read the *Bible* and the *Holy Fathers*, who had continually been neglected amidst these *Ergotifmes*; & in purfuite whereof Controverfie comes now in request as to what concerns Theologie, and the *Questionaries* with the *Novators*, who build upon new Principles, or elfe reeftablifh thofe of the antients, *Empedocles*, *Epicurus*, *Philolaus*, *Pythagoras*, and *Democritus*, for Philofophy. The reft of the Faculties being not exempted from like alterations; amongft which, it has evermore been the cuftom of the Witts who follow thefe violences and changes, as the Fifh do the Tyde, to think no more of what they have once quitted; and to fpeak rashly with the Poet *Calphurnius*,

Vilia

*Vilia sunt nobis quæcunque prioribus
annis*

*Vidimus, & sordet quicquid spectavimus
olim.*

* *Eclog. 7.*

Informuch as the greatest part of good Authours, by this means, remain *on the sands*, abandon'd & neglected by every man; whilst our new *Censors* or *Plagiaries* possess their places, and enrich themselves with their spoils. And it is in earnest a very strange and unreasonable thing, that we should follow & approve (for example) the Colledges of *Conimbre* and *Suarez* in *Philosophy*, and should come to neglect the works of *Albertus Magnus*, *Niphus*, *Ægidius*, *Saxonia*, *Pomponacius*, *Achillinus*, *Hervicus*, *Durandus*, *Zimares*, *Buccaferrus*, and a

number

number of the like, out of which all the great Books which we now follow, are for the most part compiled and transcribed word for word: That we should have an incomparable esteem of *Amatus*, *Thrivierus*, *Capivaccius*, *Montanus*, *Valesius*, and almost of all the modern *Physitians*, & be ashamed to furnish our Libraries with Books of *Hugo Senensis*, *Jacobus de Forlivio*, *Jacobus de Valesius*, *Gordonus*, *Thomas*, *Dinus*, and all the *Avicenists*, who have really followed the *Genius* of their Age, rude and dull as to what concerned the barbarity of the *Latine* tongue; but who have yet so far penetrated into the profundities of *Physick*, according to *Cardans* own confession, that divers of our modern for want of sufficient resolution, constancy, and

affiduity

affiduity to pursue & imitate them, are constrained to make use of some of their Arguments to reveſt them *a la mode*, & make their braggs and parade, whiſt they themſelves dwell onely upon the topps of flowers, & ſuperficial language, or without advancing farther.

*Decerpunt flores, & ſumma cacumina
captant.*

¶ What ſhall we then ſay, that *Scaliger* and *Cardan*, two of the greateſt perſonages of the laſt age, conſenting both in the ſame point concerning the pre-miſes of *Richard Suiffent*, otherwiſe called the *Calculator*, who lived within theſe three hundred years, to place him in the rank of ten of the rareſt witts that ever appeared; whiſt we are not able

* *Lib. 16,
de Subtil.
Exercitat.
324. 340.*

to

to find his works in all the most famous Libraries? And what hope is there that the *Seētators* of *Occham* Prince of the *Nominals*, should eternally be deprived of once seeing his works, as well as all *Philosophers*, those of the great and renowned *Avicen*? In earnest, me thinks that it is wholly for want of judgement in the choyce and cognizance of Books, to neglect all these Authours, which are so much the more to be fought after, as they are more, and may hereafter challenge the place of *Manuscripts*; since we have almost lost all hopes that they should ever be printed.

¶ Finally, the fourth and last of these *Maximes* concerns onely the choice & election, which one ought to make of *Manuscripts*, in opposition of that cus-

tome

tome receiv'd and introduced by many, from the great reputation of our present Criticks, who have taught & accustom'd us to make more account of one *Manuscript* of *Virgil*, *Suetonius*, *Perfius*, *Terence*, or some others amongst the old Authours, than of those gallant persons who have never yet been either seen, or printed; as if there were any likelihood that men should presently pursue the capriciousness, imaginations or cheats of these modern *Censurers* and *Grammarians*, which uselessly apply the flower of their age in forging of empty conjectures, & *begging* the corrections of the *Vatican*, to alter, correct or supply the Text of some Authour, who hath haply already confirmed the labour of ten or twelve men, though one might very

easily

easily be without it.

¶ Or that it were not a miserable thing, and worthy of commiseration to suffer to be lost and rot amongst the hands of some ignorant possessors, the elucubrations and labours of an infinity of great personages, who have sweat & wrought perhaps all their lives long, to impart us the knowledge of something that was never known before, or elucidated some profitable and necessary matter; And yet nevertheless, the example of these *Censors* have been such, and their authority so strong & forceable, that notwithstanding the disgust which *Robortel* and others amongst them hath given us; nay, even of these *Manuscripts* themselves; yet have they so far bewitched the world in search of them, that they

are

Lib. de
ratione
corrigendi
veteres
auctores.

*

are the onely things now in request, & judged worthy of being placed in our Bibliothèques.

*Tanta est pænuria mentis ubique,
In nugas tam prona via est!*

¶ And therefore, since it is the very Essence of a Library, to have a great number of *Manuscripts*; because they are at present in most esteem, and less vulgar; I conceive, my Lord, with respect to your better judgement, that it would be extreamly requisite for you to pursue as you have begun, in furnishing your Library with such as have been composed *clearly*, and full, upon any gallant subject, conformable to those which you have already made search of, not onely here, but at *Constantinople*, and what-

soever

* *Palingen.
Lib. 3.
Zodiaci.*

*In præ-
fat. Gram.
Lib. 17. de
Variet. in
Bibliot.*

*

†

soever is to be obtain'd of many other
Authours Antient & Modern, specified
by *Neander*, *Cardan*, *Gesner*, and all the
Catalogues of the best Libraries; & not
of all those Copies of Books which have
been already printed, and which at best
are onely capable to assist us with some
vain and trifling conjectures: and yet it
is not my intention that men should un-
dervalue and neglect all these kind of
Books, as well knowing by the exam-
ple of *Ptolomy*, what esteem one should
alwayes have of *Autographes*, or of those
two sorts of *Manuscripts* which *Robortel*
(in relation to *Criticism*) prefers before
all others.

*Lib. de
ratione
corrighendi
veteres
auctores.*

†

¶ Lastly, to close this point concerning
the quality of Books, I add, that, as well
concerning Books of this sort, as printed

ones,

ones, you must not onely observe the
aforesaid circumstances, & choose them
accordingly; as for instance, be the ques-
tion about *Bodins Republique*, to infer
that he ought to be had, because the Au-
thour has been the most famous and re-
nounced of his age, & who amongst the
moderns has first treated on this subject,
that the subject is exceedingly neces-
sary, and in much request in the times
wherein we live, that the Book is com-
mon, translated into several tongues, &
printed almost every five or six years;
but this we are also to observe, *viz.* to
buy the Book, if the Authour be good,
though the matter it self be but vulgar
& trivial; or, when the subject of it is
difficult & little known, though the Au-
thour thereof be not much esteemed; &

thus

thus practise a World of other *Rules*, as upon occasion we encounter them, since it were impossible to reduce them to an Art or Method; which makes me conceive such a man worthily to acquit himself of such a charge, who has not a *perverted* judgement, temerarious, stult with extravagances, and preoccupied with these childish opinions, which excite many persons to despise & suddenly to reject whatsoever is not of their own gifts, as if every one were obliged to govern himself according to the caprices of their fantasies, or as if it were not the duty of a discreet and prudent man, to discourse of all things indifferently, & never to judge according to the esteem which both one or the other admits of them, but rather conform-

able

able to the sentiment which we ought to have in respect of their proper nature and use.



CHAP. V.

*By what Expedients they may be
procured.*

HAVING now, my Lord, shewed by these three first Points, what one ought to pursue to inform himself in the erecting of a Library; with what quantity of Books it is expedient to furnish it, and of what quality they ought to be chosen: That which now ensues, is to enquire, by what means a man may procure them, & what we are to do for the progress & augmentation of them: Upon all which, I shall truly affirm, that the first precept which is to be given on this subject, is, that a man studiously pre-

serve

serve those which are actively acquired, and that he yet obtain new ones every day; not suffering any to be lost or embezled at any hand. *Tolerabilius enim est, faciliusque* (sayes *Seneca*) *non acquirere, quam amittere, ideoque lætiores videbis quos nunquam fortuna respexit, quam quos deseruit.* Add, that it will never be this way to augment much, if that which you have collected with so much pains and industry, come to be lost, & to perish for want of care: And therefore *Ovid* & the wisest men had reason to say, that it was no less vertue to preserve a thing well, than to acquire it so: *Nec minor est virtus quam quærere parta tueri.*

The second is, that we neglect nothing which is worth the reckoning, & which may be of use, be it either to

our

our selves or others; such as are *Libels, Placarts, Theses, Fragments, Proofs, &* the like, which one ought carefully to unite, and gather according to Titles, & subjects of such they treat; because it is the onely expedient to render them considerable, and so order it, *Ut quæ non profunt singula, juncta juvent.* Otherwise, it ordinarily comes to pass, that whilst we despise these little Books, which appear onely as mean baubles, and pieces of no consideration, we happen to lose a world of rare collections, and such as are sometimes the most curious pieces of the whole Library.

¶ The third may be deduced from the means that were practis'd by *Richard de Bury* Bishop of *Durham*, great *Chancellor* & *L. Treasurer* of *England*, which

consists

consists in publishing & making known to every body the affection which we have to Books, and the extraordinary desire which we have to erect a Library; for this being once divulged and communicated, it is certain, that if he who designs it be in sufficient credit and authority to do his friends pleasure; there will not be a man of them but will take it for an honour to present him with the most curious Books that come into his hands; and that will not voluntarily admit him into his Study, or in those of his friends; briefly, who will not strive to aid and contribute to his intention all that he can possibly? as it is very well observed by the same *Richard de Bury*, in these proper terms, which I therefore the more willingly transcribe, be-

cause

Philobiblia *
cap. 8.

cause his Book is very rare, and of the number of those which are lost through our neglect. *Succedentibus* (sayes he) *prosperis, Regiæ majestatis consecuti notitiam, & in ipsius acceptati familia, facultatem suscepimus ampliorem, ubilibet visitandi pro libitu, & venandi quasi saltus quosdam delicatissimos, tum privatas, tum communes, tum regularium, tum sæcularium Bibliothecas: & a little after, Præstabatur nobis aditus facilis, regalis favoris intuitu, ad librorum latebras libere perscrutandas, amoris quippe nostri fama volatilis jam ubique percrebuit, tantumque librorum & maxime veterum ferebamur cupiditate languescere, posse vero quemlibet per quaternos facilius quam per pecuniam adipisci favorem. Quamobrem cum supradicti Principis auctoritate suf-*

fulti

fulti possemus obesse & prodesse, proficere & officere vehementer tam majoribus quam pusillis, affluerunt loco Enceniorum & munerum, locoque donorum & jocalium. Cænulenti quaterni, ac decrepiti Codices nostris tam aspectibus quam affectibus pretiosi, tunc nobilissimorum Monasteriorum aperiebantur armaria, reſerabantur ſcrinia, & ciſtulæ ſolvebantur, &c. To which he yet adjoyns, the ſeveral Voyages which he made himſelf in quality of *Ambaſſador*, & the great number of learned, & curious perſons, of whoſe labour & induſtry he made uſe of in this reſearch; and what yet induces me to believe that theſe practiſes would have ſome effect, is, that I know a perſon, who being curious of *Medalls, Pictures, Statues, Intaglia's* and other *Cabinet* pieces, hath

collected

collected by this sole industry, above twelve hundred pounds worth, without ever having disbursed four. And in earnest, I hold it for a *Maxime*, that every civil and good natur'd man, should alwayes second the laudable intentions of his friends, provided they be not prejudicial to his own: So that he that has *Books, Medalls, Pictures*, which comes to him by chance, rather than out of affection to them, may easily be perswaded to accommodate such of his friends whom he knows to desire, & is curious of them. I shall willingly add to this third Precept, the craft which *Magistrates* and persons of authority may practise, and exercise by means of their dignities: but I would not more nakedly explicate it, than by the simple narra-

tion

tion of the Strategem which the *Venetians* made use of, to obtain the best *Manuscripts* of *Pinellus* immediately after his decease; for upon the advice which they had, that they were about to transport his Library from *Padua* to *Naples*, they suddenly dispatched one of their *Magistrates*, who seized upon a hundred Bales of Books, amongst which there were fourteen of them that contain'd *Manuscripts*, & two of them above four hundred *Commentaries* on all the affairs of *Italy*; alledging for their reasons, that though they had permitted the defunct *Seigneur Pinelli*, in regard of his condition, his design, his laudable and irreproachable life, & principally, the friendship which he ever testified towards the *Republique*, to have Copies of their *Ar-*
chives,

chives, & Registers of their affairs; yet it was neither fit nor expedient for them, that such pieces should come to be divulged, discovered and communicated after his death; whereupon at the instance of the Heirs and Executors of the *Testament*, who were powerful & authorised, they retained onely two hundred of these *Commentaries*, which were placed in a Chamber apart, with this inscription, *Decerpta hæc Imperio Senatus e Bibliotheca Pinelliana.*

¶ The fourth is, to retrench & cut off all the superfluous expences, which many prodigally and to no purpose bestow upon the binding and ornaments of their Books, and to employ it in purchasing such as they want, that so they may not be obnoxious to that censure of *Seneca*,

who

who handsomely reproaches those, *Quibus voluminum suorum frontes maxime placent titulique*; & this the rather, that the binding is nothing but an accident & form of appearing, without which (at least so splendid and sumptuous) Books become altogether as useful, commodious & rare; it becoming the ignorant only to esteem a Book for its cover; seeing it is not with Books, as it is with men, who are only known and respected for their robes and their clothes, so that it is a great deal better, and more necessary, for example, to have a good quantity of Books, well & ordinarily bound, than to have a little Chamber or Cabinet full of washed, gilded, ruled, and enriched with all manner of nicity, lux and superfluity.

* *De tranquill.*

The fifth concerns the buying of them, & that may be divided into four or five Articles, fuitable to the feveral expedients which may be obferved in the pra^ttife. Now, amongft thefe, I fhould willingly fet down for the firft, the fpeedieft, eafie and advantagious of all the reft, that which is made by the acquisition of fome other entire and undiffigated Library. I call it prompt, and fpeedy; becaufe that in lefs than a dayes time one may have a goodly number of Books curious and learned, which one fhall not be able to amafs and collect together during a mans whole life. I call it facil, becaufe one f pares both the pains and the time which would be confumed in purchafing them feperately; In fine, I name it advantagious, becaufe,

if

if the *Libraries* which we buy be good and curious, they serve to augment the credit and reputation of those who are enriched by them; whence we see that *Passevinus* so much esteems that of *Cardinal de Joyeuse*, for that it was composed of three others, one whereof had been *Monsieur Pitheus*, & for that all the most renowned Libraries have received their augmentation in this manner; as for instance, that of *S. Mark* at *Venice* by the donation of Cardinal *Bessarion's*; that of the *Escurial* by that great one which *Hurtado de Mendoza* had collected; The *Ambrosian* of *Milan*, by the ninety Bales which were added to it at once by that one sole naufrage & ruine of *Pinelli's*; that of *Leyden*, by above two hundred Manuscripts in the Ori-

ental

ental Languages, which *Scaliger* bequeathed to it by his *Testament*; and finally, that of *Ascanius Colomna*, by that incomparable one which Cardinal *Sirlettus* left it; whence I conjecture, my Lord, that yours cannot but one day emerge one of the most famous and renowned amongst the greatest, by reason of that of your Fathers, which is already so famous and universally known from the relation which has been left to posterity by *La Croix*, *Fauchet*, *Marfillius*, *Turnebus*, *Passeratius*, *Lambinus*, & by almost all the gallant persons of that strain, who have not been [un]mindfull of the benefit & instructions which they have received of them.

¶ After all which, me thinks, the means which nearest approaches to this first, is,

to

to rummage and often to revifite the fhops of frippery *Bookfellers*, & the old *Stores* and Magazines as well of Books bound up, as of thofe which have fo long remained in waftefhets, fo many years, that there are many, not much knowing & verfed in this kind of fearch, who conceive they can be of no others ufe then to hinder.

Ne toga cordylis, ne pænula defit olivis,

albeit we often encounter very excellent Books amongft them, and that (the expence well managed) one may chance to purchafe more for ten crowns, than one can otherwife buy for fourty or fifty, fhould one take them in feveral places & pieces; provided neverthelefs, a man have a fufficient ftock of care and pa-

tience,

tience, considering that one cannot say of a Library what certain Poets said of our City,

Quo primum nata est tempore, magna fuit :

It being impossible so speedily to accomplish a thing, of which *Solomon* tells us there is no end ; *Libros enim faciendi non erit finis* ; & to the finishing whereof, though *Monsieur Thuanus* has laboured twenty years, *Pinelli* fifty, and divers others all their lives long, yet are you not to believe, that they are arrived to that utmost perfection which were to be wished one might attain to, in point of a Library.

¶ But since it is necessary for the growth & augmentation of such a piece, to fur-

nish

nish it diligently with all the new Books of merit and consideration that are printed in all parts of *Europe*; and that *Pinellus* and the rest have for this purpose entertain'd correspondence with an infinite number of friends, strangers, and forreign Merchants; It would be very expedient, to put the same in practice, or at least to make choice of two or three rich *Merchants* knowing & experienced in their vocation, who by their various intelligences, & voyages, might furnish us with all kinds of novelties, & make diligent perquisition of what ever we demand by *Catalogues*; which thing it is not so necessary to practise for old Books, forasmuch as the surest expedient to store ones self good cheap with them, is, to seek for them indifferently

amongst

amongst the *Stationers*, amongst whom the length of time, & various occasions is us'd to disperse and scatter them.

¶ I will not yet infer, for all the good husbandry which we have propos'd above, that it is not sometimes necessary to exceed the limits of this *Oeconomy*, to purchase at extraordinary prices some certain Books that are very rare, and which one shall hardly get out of their hands who understand them, but by this onely means. But the temper which is to be observed in this difficulty, is, to consider that *Libraries* are neither built nor esteemed but for the service & benefit which one may receive from them, and therefore one should neglect such Books & Manuscripts as are only valuable in respect of their *Antiquity*,

figures,

figures, paintings, binding, and other weak considerations ; Such as were the Froissard, which certain Merchants would have sold not long since at three hundred Crowns ; The Bocace of the unfortunate Nobles, which was estimated at a hundred ; The Missal and Bible of Guinart ; the Howres, which they are wont to say was inestimable for its curious figures and copartiments, The Titus Livius, and other Historians in Manuscripts & painted in miniature ; Chinese and Japan Books, such as are drawn in Parchment, stained Paper, of extream fine Cotton, and with large Margents, and several others of the like stuff ; to employ the great sums which they cost, upon Volumes more useful in a Library than all these we have mentioned, or such

as

as resemble them, which shall never make the passionate Collectors of them so much esteemed, as was *Ptolomeus Philadelphus* for giving fifteen talents for the works of *Euripides*; *Tarquinius*, who bought the three Books of *Sibyll*, at as great a price as would have purchased all the nine; *Aristotle*, who gave three score and twelve thousand *Sesterces* for the works of *Speusippus*; *Plato*, who employed a thousand *denarii* for those of *Philolaus*; *Bessarion*, who bought thirty thousand Crowns worth of *Greek Books*; *Hurtado de Mendoza*, who procured a great Ships freight, out of the *Levant*; *Picus Mirandula*, who expended seven thousand Crowns in *Hebrew Manuscripts*, *Chaldean*, & others; & in brief, that King of *France* who en-

gaged

gaged his Gold & Silver Plate to have a Copy of *Lacertius*, a Book belonging to the Library of the Physicians of this City, as it is testified at large in the antient *Patent* and Registers of their Faculty.

¶ To these I add, that it would be expedient also to know of the Parents and Heirs of several gallant persons, whether they have not left some *Manuscripts* which they would part withall, seeing it frequently comes to pass, that the greatest number of them never print half of their works; being either prevented by their death, or hindered by the expence, the apprehension of many censures & judgements, the fear of not coming well off, the liberty of their discourse, their modesty, & other the like reasons which have depriv'd us of many Books of *Pof-*

tellus,

tellus, Bodin, Marfillius, Passeratius, Maldonat, &c. whose *Manuscripts* are frequently lighted upon in particular mens studies, or in Booksellers shops. In like manner also ought one to know from year to year, what *Traëts* the most learned *Regents* of the neighbouring *Universities* are to read, as well in their publique Claffes, as in particular, thereby to procure Copies to be written; & by this means easily obtain a world of pieces, as good & estimable as are many *Manuscripts* which are dearly bought for their age and antiquity; for instance, the Treatise of the *Druides* of M. Marfillius; The History and Treatise of the French Magistrates of M. Grangier; The *Geography* of M. Belurgey; the sundry writings of M. M. Dautruy, Ham-

bert,

bert, *Seguin*, of *du Val*, of *Artis*; and in a word, of the most renowned Professors of all *France*.

¶ Finally, one that had as great an affection for Books as the *Sieur Vincentius Pinelli*, may also, as he did, visit the Shops of those who often buy old Papers or Parchments, to see if there nothing chance into their hands that may be worthy the collection for a Library; And in truth, we should be much encouraged in this particular, by the example of *Pogius*, who found *Quintilian* upon the Counter of a *Cooks shop*, during the time that he was at the *Council* of *Constance*, as also by that of *Papirius Massonius*, who encountred *Agobardus* in a Stationers shop, who was ready to cover his Books with it; & of *Asconius*,

which

which has been given to us by a like chance : But forasmuch, neverthelesse, that this expedient is also as extraordinary as is their affection who make use of it ; I shall rather choose to leave it to their discretion, than prescribe it as a general and necessary rule.



CHAP. VI.

*The Disposition of the place where they
should be kept.*

THIS consideration of the place which ought to be made choice of to correct and establish a Library in, would well take up as long a discourse as any of the precedent, could the Precepts which one might give be executed with as much facility, as those which we have already deduced & explicated above: But, forasmuch as it onely appertains to those who would build places expressly for this purpose, precisely to observe all the rules & circumstances which depend on the *Archi-*

tecture,

teſture, many particularities being neceſſarily obliged to ſubmit to the divers ſhapes of their dwellings, to place their Library as conveniently as they can; and to ſpeak ſeriouſly, I conceive it the ſole occaſion which has perſwaded *Architects* to add nothing to what *Vitruvius* has ſaid thereupon. Howbeit, not to publiſh this advice lame and imperfect, I ſhall offer you my opinion in ſhort, to the end that every body may make uſe of it according to his power, or as he ſhall judge it to his liking.

¶ As to what concerns then the ſituation, where one would build, or chooſe a place convenient for a Library, it ſeems that this common ſaying

*Carmina ſeceſſum ſcribentis & otia quæ-
runt,*

would

would oblige us to take it in a part of the house the most retired from the noise & disturbance, not onely of those without, but also of the family and domesticks; distant from the streets, from the kitchen, the common hall, & like place; to situate it (if possible) within some spacious Court, or small Garden, where it may enjoy a free light, a good & agreeable prospect; the air pure, not near to marshes, finks or dung-hills, and the whole disposition of its edifice so well conducted and ordered, that it participate of no kind of indecorum or apparent incommodity.

¶ Now to accomplish this with more pleasure, & lesse pain, it will be alwayes fit to place it in the middle stages, to avoid the dampness of the ground, which

engenders

engenders mouldiness, and is a certain rottenness that does atack Books insensibly, and that the Garrets and Chambers above may preserve it from intemperatures of the air; as those whose roofs are low quickly resent the incommodity of the rain, snow, and heats; Which if there be no means easily to avoid, yet ought one at least to be careful that they ascend to them by four or five steps, as I have observed in the *Ambrosian* at *Milan*; & the higher the better, and that as well in respect of its beauty, as to avoid the named inconveniences; otherwise, the place being humid, and ill situated, you must of necessity have recourse to mats or tapistries, to line the walls withall, and to the stove or chimney, in which nothing

must

must be consumed save wood, which will burn without smoke, to heat & dry the room during the winter, and other wet seasons of the year.

¶ But all these difficulties and circumstances are nothing to those which are to be observed for the giving light, and conveniently placing the windows of a Library, as well for being of so great importance, that it be fully illuminated to the very farthest corners, as in respect likewise of the several natures of the winds which ordinarily blow, & which produce effects as different as are their qualities and the places through which they pass; upon which, I say, there are two things to be observed; the first, that the *transum* and the windows of the Library (if they must be through-lights)

be

be not diametrically opposite, unless those onely which give day to some table; thatso the lights passing not *through*, the place be sufficiently supplied. The second, that the principal overtures be alwayes placed towards the *East*, as well because of the early light which the Library may receive in the morning, as in respect of the winds which spire from that quarter, which for being hot & dry of nature, do wonderfully attemper the air, fortifie the senses, subtilize the humors, depure the spirits, preserve a good constitution, correct the bad, & in a word, are very healthy and salubrious: whereas on the contrary, those which blow from the *West* are more troublefom & noxious, and the *Meridional* more dangerous than all the rest, for that being

hot

hot and moist they dispose things to corruption, thicken the air, nourish wormes, engender vermine, foment and create sickneſſes, disposing us to new ones; whence that of *Hippocrates*, *Auſtri auditum hebetantes*, *Caliginofi, caput gravantes, pigri, diſſolventes*; for that they fill the head with certain vapors & humidities which cloud the ſpirits, relax the nerves, obſtruct the conduits, obſcure the ſenſe, & render us dull & almoſt unfit for all ſorts of actions; Therefore, in defect of the firſt, you ſhould have recourſe to the *ſeptentrionall*, and which by reaſon of their qualities, cold, and drye, ingenders no humidity, and do well conſerve both their Books and Papers.



CHAP. VII.

Of the Order which it is requisite to assign them.

THE seventh point, and which seems absolutely necessary to be treated of after the precedent, is that of the *Order* and *Disposition* which Books ought to observe in a *Library*; for without this, doubtless, all inquiring is to no purpose, and our labour fruitless; seeing Books are for no other reason laid & reserved in this place, but that they may be serviceable upon such occasions as present themselves; Which thing it is notwithstanding impossible to effect, unless they be ranged, and disposed according

to

to the variety of their subjects, or in such other sort, as that they may easily be found, as soon as named. I affirm, moreover, that without this Order and disposition, be the collection of Books whatever, were it of fifty thousand Volumes, it would no more merit the name of a *Library*, than an assembly of thirty thousand men the name of an *Army*, unless they be martially in their several quarters, under the conduct of their Chiefs and Captains; or a vast heap of stones and materials, that of a *Palace* or a house, till they be placed and put together according to rule, to make a perfect and accomplished structure. And just as we see Nature, *Quæ nihil unquam sine ordine meditata est vel effecit*, does govern, entertain, and conserve, by this

* *Aristot.
Politic.*

only

only way, so great a diversity of things, without the use whereof we could not sustain & preserve our bodies; so ought we to believe, that to entertain our spirit, it is fit that the objects and things which it makes use of, be in such sort disposed, that it may alwayes and at pleasure discern the one from the other; draw, and separate them at his fantasie, without labour, without pains, without confusion. Which yet it could never accomplish in the affairs of Books, if one should range them by a design of a hundred Presses, as *la Croix du Maine* proposes towards the conclusion of his *French Bibliotheque*; or the *Caprices* which *Julius Camillus* exposes in the *Idea* of his *Theatre*; and much less yet, should one pursue the triple divisions

which

which *John Mabun* infers from these words of the *Pfalmist*, *Disciplinam, bonitatem, & scientiam doce me*, for the distribution of all sorts of Books under the three *Classes*, & principal heads of *Morals*, of the *Sciences*, and of *Devotion*; For as the Eele escapes, by being too hard pressed, that *Artificial Memory* spoils and perverts the natural, and that we frequently fail of accomplishing many affairs, by crouding them with too many circumstances and precautions; so is it certain, that it would be extremely difficult for any spirit, to regulate, & accustom itself to this Oeconomy, which seems not to have any other scope but to torture & eternally crucifie the Memory, under the Thorns of those frivolous *Punctilios* & *Chymerick*

subtilities;

2. de Orat. *

subtilties ; so far is it from rendring us the least aid, & verifie the saying of *Cicero*, *Ordo est maxime qui memoriæ lumen affert*. And therefore making no more esteem of an order that can onely be followed by an Author, which will not be understood, I conceive that to be alwayes the best which is most facil, the least intricate, most natural, practised, & which follows the Faculties of *Theologie*, *Physick*, *Jurisprudence*, *Mathematicks*, *Humanity*, & others, which should be subdivided each of them into particulars, according to their severall members, which for this purpose ought to be reasonably well understood by him who has the charge of the Library ; as for example, in *Divinity*, you should ever place the *Bibles* first, according to the order

of

of the tongues, next *these*, the *Councils*, *Synods*, *Decrees*, *Canons*, & all that concerns the *Ecclesiastical constitutions*; forasmuch as they retain the second place of authority amongst us; After *these*, the *Fathers*, *Greek & Latine*; then the *Commentators*, *Scholasticks*, *Mix'd Doctors*, *Historians*, and finally, the *Heretiques*. In *Philosophy*, to begin with that of *Trismegistus* as the most antient, follow by that of *Plato*, of *Aristotle*, of *Raymondus Lullius*, *Ramus*, and finish with the *Novators*, *Telesius*, *Patricius*, *Campanella*, *Verulamius*, *Gilbert*, *Jordanus Brunus*, *Gassendus*, *Bassonus*, *Gomelius*, *Carpenter*, *Gorleus*, which are the principal amongst a thousand others: and so to observe the like in all Faculties; with these cautions, sedulously ob-

served:

served: the first, that the most universal & antient, do alwayes march in front; the second, that the *Interpreters & Commentators* be placed apart, & rang'd according to the order of the Books which they explicate; the third, that the particular Treatises follow the rank and disposition of their matter and subject, in the *Arts* and *Sciences*; the fourth & last, that all Books of like argument & subject be precisely reduced, and disciplin'd in their destin'd places; since in so doing, the memory is so refreshed, that it would be easie in a moment only to find out whatever Book one would choose or desire, in a Library that were as vast as that of *Ptolomy*; to effect which yet with more ease and contentment, care must be had, that those Books

which

which are in too small Volumes to be bound alone, be joyned onely with such as treat upon the like or very same subject; and yet it were better to bind them also single, then to make so great a confusion in a Library as joyning them with others of subjects so extravagant and wide, that a man should never imagine to find them in such Companies. I know well, that one may represent to me here two notable inconveniencies, which accompany this order; *viz.* the difficulty of handsomly reducing and placing of certain mixed Books in any *Classes* or principal Faculty, and the continual pains which attends the disturbing of a Library when one is to range a thirty or forty Volumes into several places thereof: But to this I

reply,

reply, First, that there are but very few Books but what are reducible to some order, especially when one has many of them ; being once placed, a very sleight memory will serve to admonish one where they stand ; and at the worst, it is but to define a certain place to martial them in altogether : And as to the second Objection, It is true, that a man might avoid some trouble by setting the Books loose, or in leaving some small place at the extreame of the shelves, or places, where every faculty ends : but it would yet, me thinks, be much more advantagious, to choose some place destin'd for such Books as should be purchased during every fix moneths, at expiration whereof they should be ranged amongst the rest, each

in

in their proper stages; since by this means also they would be the better, being dusted and handled twice a year; And however, I conceive, that this order being the most practised will ever be esteemed much better & easier than that of the *Ambrosian Library*, & some others, where all the Books are indifferently ranged *pellmesle*, according to the order of their Volumes and Ciphers, and onely distinguished in a *Catalogue*, wherein every piece is found under the name of its Author; forasmuch as that to avoid the precedent inconveniencies, it draws along with it an *Iliad* of others, to many whereof one may yet prescribe a remedy, by a *Catalogue* faithfully compiled according to the *Classes*, and each *Faculty* subdivided to the most precise

and

and particular of their parts.

¶ There now remains only Manuscripts to be spoken of, which cannot be better placed then in some quarter of the Library, there being no occasion to separate and sequester them from it; since they compose the best part & the most curious, & esteemed; to this add, that divers easily perswade themselves, when they do not see them amongst the rest of the bookes, that all those Chambers where we use to say they are lock't up, are onely imaginary, and only destin'd to excuse such as indeed have none. There we may see one intire side of the *Ambrosian* Library which is filled with nine thousand *Manuscripts*, which have all been assembled by the care & diligence of the *Sieur Jovanni Antonio Olgiati*;

giati; And in that of *M. the President Thuanus*, there is one Chamber of the same floor with the rest, destin'd for this purpose. And therefore, in prescribing the order which one might thence observe, you must consider that there are two sorts of *Manuscripts*, & that those which are of a just Volume & Bulk may be martial'd as other Books are; with this precaution nevertheless, that in case there be any of great consequence, prohibited, and defended, they be placed upon the upmost shelves, & without any exterior Title, that so this may be the farthest distant both from hand and eye, & so neither to be known nor handled but at the discretion of him which hath the charge of them; the same which ought also to be put in practice with the

other

other sort of *Manuscripts* which consist in sheets, & small loose pieces ; which should be united by bundles & parcels according to their subjects, and placed upmost of all the rest, because being small, & easily transcribed, they would be daily obnoxious to be taken away or borrowed, if they should be placed in any part where they might be seen & handled by every one, as it frequently happens to Books which lye upon *desks* in antient Libraries: And this is sufficient to have been spoken upon this point on which there is no farther need of enlarging, since the order of *Nature* which is alwayes uniform & like her self, not being to be exactly imitated, by reason of the extravagancy & diversity of Books, there onely remains that of *Art*,

which

which every man will for the most part establiſh according to his own fancy, and as he finds beſt to ſuite his purpoſe, by his own judgement and underſtanding, as well to ſatiſfie himſelf, as becauſe he will not follow the tracks and opinions of others.



CHAP. VIII.

*Of the Ornament and Decoration
necessarily to be observed.*

I SHOULD willingly dispense with this last Consideration, to pass to that which ought to close and shut up these *Instructions*, were I not advertis'd by that excellent saying of *Typotius*, *Ignota populo est & mortua pene ipsa virtus sine lenocinio*, to speak a word by the way concerning the exterior parade & ornament which is requisite to a Library, considering that this sard & decoration seems to be necessary, since according to the saying of the same Author, *Omnis apparatus bellicus, omnes machinae*

*Lib. de
fama.*

*

forenses,

forenses, omnis denique supellex domestica, ad ostentationem comparata sunt: & to speak truth, that which makes me the more easily excuse the passion of those who at present seek after this pomp with a great deal of expence & useles cost, is, that the *Antients* have therein been more prodigal than we; for let us first of all consider, what the structure & building of their Libraries were; *Isidorus* will tell us, that they were all paved with *Serpentine* marble, & the roof overlaid with Gold; *Boetius*, that the Walls were lined with *Glass* & *Ivory*; *Seneca*, that the Presses & Desks were of *Ebony* & *Cedar*: If we enquire what rare and exquisite pieces they put into them; Both the *Plinies*, *Sueton*, *Martial*, & *Vopiscus*, will testifie through

all

* *Apud
Lipsum
Syntag. de
Biblioth.
cap. 9 &
10.*

all their works, that they spar'd neither Gold nor Silver to decore them with the *Images*, and lively *Statues* of all the gallant men. And finally, if you would know what was the Ornament of the Books; *Seneca* does nothing else than reprehend the lux and exceffive expences which they were at in *painting*, *gilding*, *limming*, *covering* and *binding*, with all kind of bumbast, miniardise and superfluity. But that we may extract some instructions from these disorders, we ought to choofe and draw out of these extreams that which is so requisite for a Library, that we may at no hand neglect it, without avarice, nor exceed without prodigality; I say, first of all, That as to the binding of Books, there is no need of extraordinary expence;

it were better to reserve that money for the purchasing of all the books of the fairest and best editions that are to be found; unless that to delight the eyes of Spectators, you will cause all the backs of such as shall be bound as well in Rough, as in *Calveskin*, or *Morroccin*, to be gilded with filets, and some little flowers, with the name of the Authors; for which you may have recourse to the *Guilder* that is used to work for the Library, as also to the *Binder*, to repair the backs and peeled covers, refitch them, accommodate the transpositions, new paste the Mapps & Figures, cleanse the spoiled leaves, and briefly, to keep all things in a condition fit for the ornament of the place, and the conservation of the Books.

* They are two several trades in France.

Nor is there any necessity of seeking for, and amassing in a Library all these pieces and fragments of old Statues,

Et Curios jam dimidios, humeroque minore,

Corvinum, & Galbam auriculis nasoque carentem;

It being sufficient to have good Copies drawn from such as are most famous in the profession of Letters ; that thereby a man may at once make judgement of the wit of the Authours by their Books, and by their bodies ; figure, and physiognomy by these Pictures and Images, which joyn'd to the description which many have made of their lives, may serve, in my opinion, as a puissant spur to excite a generous and well-

born

born Soul to follow their *track*, and to continue firm and stable in the wayes and beaten paths of some noble enterprise and resolution.

¶ Much less ought one to employ so much gold on the Cieling, Ivory and glass upon the Walls, the Cedar Shelves, and Marble Floors, seeing this is not now in use; nor do they now place their Books upon Desks, as the antients did; but upon Shelves that hide all the Walls; but in lieu of such gildings and adornings, one may supply it in *Mathematical Instruments, Globes, Mapps, Spheres, Pictures, Animals, Stones*, and other curiosities as well *Artificial* as *Natural*, which are ordinarily collected from time to time, with very little expence.

¶ Finally,

C Finally, it would be a great forgetfulness, if after we have thus furnisht a Library with all things requisite, it should not have the Shelves garnish'd with some sleight fearge, buckrom or canvas, fitted on with nails silvered or gilt, as well to preserve the Books from dust, as to render a handsom ornament and grace to the whole place; and also, should it be unprovided of Tables, Carpets, Seats, Brushes, Balls of Jasper, Conserve, Clocks, Pens, Paper, Ink, Penneknives, Sand, Almanacks, and other small moveables, and such like Instruments, which are of so little cost, and yet so necessary, that there is no excuse for such as neglect to make this provision.

CHAP. IX.

What ought to be the principal scope and end of such a Library.

ALL things being in this equipage, there remains nothing more for the accomplishment of this discourse, than to know what ought to be its principal end and use; for to imagine that after all this pains and expence, these lights are to be fet under a Bushel, and condemn so many brave witts to a perpetual silence & solitude, is ill to understand the scope of a *Library*, which nor more nor lesse than *Nature* herself, *Perditura est fructum sui, si tam magna, tam præclara, tam subtiliter dicta, tam nitida,*

Seneca de
Vita beata
cap. 32.

*

*Et non uno genere formosa, solitudine of-
tenderit, scias illam spectari voluisse, non
tantum aspici.* Therefore, I shall tell
you, my Lord, with as much freedom
as affection, for your service, That in
vain does a man strive to put in execu-
tion any of the foresaid Expedients,
or be at any notable charge for Books,
who has not a design to devote and con-
secrate them to the publick use, or de-
nies to communicate them to the least,
who may reap any benefit thereby; so
true is that saying of the Poet,

*Vile latens virtus, quid enim demersa
tenebris*

*Proderit, obscuro veluti sine remige pup-
pis,*

*Vel lyra quæ reticet, vel qui non tenditur
arcus.*

Claudian
de 4.
Consul.
Honorii.

*

So

So far was it one of the principal Maximes of the most sumptuous and splendid amongst the *Romans*, or of those who were most affected to the publique good, to enrich many of those *Libraries*, to bequeath & destine them afterwards to the use of all the learned men; so that even according to the calculation of *Peterus Victor*, there were nine & twenty at *Rome*, and as *Palladius* reports, thirty seven, which were so evident indications of the grandieur, magnificence, & sumptuosity of the *Romans*, that *Pancirolus* had reason to attribute to our negligence, & to range amongst those memorable things of Antiquity, which descended not to our times, these assured testimonies of the *opulency*, and good affection of the Antients towards

those

those who made profession of Letters ; and that with so much more reason, as that there are at present, as far as I can understand, none save those of the *Knight Bodley in Oxford* ; of *Cardinal Borromeus at Milan*, of the *Augustine Fryers at Rome*, where one may freely enter, and without difficulty ; all the rest, as that of *Muretus, Fulvius Ursinus, Montalto*, and the *Vatican* ; Of *Medicis*, and *Petrus Victor*, at *Florence* ; of *Bessarion*, at *Venice* ; of *St. Anthony of Padoua* ; of the *Jacobins*, at *Boulogne* ; of the *Augustines*, at *Cremona* ; of *Cardinal Siripandus*, at *Naples* ; of *Frederick*, Duke of *Urbino* ; of *Nunnesius*, at *Barcelona* ; of *Ximenes*, at *Complutum* ; of *Ranzovius*, at *Brandenburg* ; of *Foulcres*, at *Ausbourg* ; and finally, the King's at *S. Victor*, &

of

of *M. de T.* at *Paris*, which are all of them fair and admirable; but neither open to every one, nor so easie of access, as are the three precedent: for to speak of the *Ambrosian* of *Milan* onely, and shew how (by the same means) it surpasses as well in greatness and magnificence, as in obliging the publique, many of those that were even amongst the *Romans*; is it not a thing altogether extraordinary, that any one may come into it, almost at all hours he will, stay as long as he pleases, see, read, extract what Authors he desires, have all the means & conveniences to do it, be it in publique or particular, & that without any other labour, than visiting it himself at the ordinary dayes, and hours, placing himself in the seats destin'd for

this

this purpose, & asking of the *Bibliothecary* for those Books which he desires to make use of, or of any three of his servants, who are well stipendiated, & entertain'd as well for the service of the *Library*, as of all those who come every day thither to study in it.

¶ But to regulate this *liberty* with civility, and all those precautions which are requisite, I suppose it would be expedient to make election & choice in the first place of some honest person, learned, & well experienc'd in Books, to give, together with the charge and requisite stipends, the title & quality of *Bibliothecary* unto, as we see it has been practis'd in all the most renoun'd Libraries, where divers gallant men have alwayes thought themselves much hon-

oured

oured in executing this charge, & have rendred it most illustrious and recommendable by their great learning and capacity; as for instance, *Demetrius Phalerius*, *Callimachus*, *Apollonius*, *Alexandrinus*, *Aristoxenus*, & *Zenodotus*, who had the charge heretofore of that of *Alexandria*; *Varro* & *Hyginus*, who govern'd that on *Mount Palatinus* at *Rome*; *Leidratus* and *Agobardus*, that of the Island *Barbe* near *Lyons* under *Charlemaine*; *Petrus Diaconus* that of *Mount Cassin*; *Platina*, *Eugubinus* and *Sirlettus*, that of the *Vatican*; *Sabellius* that of *Venice*; *Wolphius* of *Basil*; *Greuter* that of *Heidelburgh*; *Douza* and *Paulus Merula* that of *Leyden*, whom the learned *Heinsius* has succeeded; as after *Budæus*, *Goffelinus*, & *Casaubon*,

M.

M. Rigaultius does at present govern the *Bibliothèque Royal* established by King *Francis* the first, and exceedingly augmented by the extream industry & diligence which he used.

¶ After all which it shall be very requisite to make two *Catalogues* of all the Books contained in the Library, in one whereof they should be so precisely disposed according to their several *Matters* and *Faculties*, that one may see & know in the twinkling of an eye, all the Authors which do meet there upon the first subject that shall come into ones head; and in the other, they should be faithfully ranged and reduced under an *Alphabetical* order of their *Authours*, as well to avoid the buying of them twice, as to know what are wanting, & satisfy

a number of persons that are sometimes curious of reading all the works of certain Authours in particular. Which being thus established, the advantage to be gained is in my opinion extreamly important ; be it in respect to the particular profit which the *Owner & Bibliothecary* may thereby receive, or in regard of the renown to be acquired by their communication with everybody ; that we may not be like to those avaritious persons, who take no felicity in their riches ; or to that malicious Serpent, who suffered none to approach and gather the fruits of the Garden of *Hesperides* ; especially considering, that there is nothing estimable, but as it becomes profitable & useful : & for that, concerning Books in particular, they

are

are like to the Man of whom *Horace* speaks in one of his *Epistles*,

*Odisti claves & grata figilla pudico
Paucis ostendi gemis, & communia laudas.*

However, since it were unreasonable to profane that indiscreetly which should be managed with judgement, we ought to observe; that seeing all Libraries cannot continually be so open as the *Ambrosian*; it were yet at least wise permitted, that whoever had occasion for it, should have free access to the *Bibliothecary*, who should introduce him with the least delay or difficulty; secondly, that those which were altogether strangers, and all others that had use onely of some passages, might search & extract out of all printed Books, what-

ever

ever they stood in need of: thirdly, that persons of merit & knowledge might be indulged to carry some few ordinary Books to their own Lodgings, nevertheless yet with these cautions, that it should not be for above a fortnight or three weeks at most, & that the *Library-keeper* be careful to register in a Book destin'd for this purpose, & divided by Letters Alphabetically, whatsoever is so lent out to one or other, together with the date of the day, the form of the Volume, & the place & year of its impression; & all this to be subscribed by the Borrower, this to be cancel'd when the Book is returned, & the day of its reddition put in the margent, thereby to see how long it has been kept; and that such as shall have merited by their

diligence

diligence and care in conserving of Books, may have others the more readily lent to them. Affuring you, my *Lord*, that if it shall please you to pursue what you have already begun, & augment your Library to make this use of it, or some other which you shall judge to be better, you shall obtain praises incomparable, infinite acknowledgements, not vulgar advantages, and in brief, a satisfaction indidible, when by running over this *Catalogue*, you shall consider the courtesies which you have done, the gallant men you have obliged, the persons which shall have seen you, the new friends & servants which you shall have acquired, & in a word, when you shall have judged by the finger & the eye, how much glory & reputation

your

your *Library* shall have produced you; Towards whose progress and augmentation, I protest I would willingly, and whilst I live, contribute all that I could possible; as I have already taken the boldness to render you some testimonies of it by these Instructions, which I hope in time so to polish and augment, that it shall not blush the publication, to discourse & speak more at large on a subject not hitherto treated of, & letting the world see, under the Title of *Bibliotheca Memmiana*, what has been so long wished for, An ample & particular History, both of Letters & of Books; the Judgement & Censure of Authors, the Names of the best & most necessary in each *Faculty*; the Scourge of *Plagiaries*, the Progresses of the *Sciences*,

the

the Diversity of *Seēts*, the Revolutions of *Arts* and *Disciplines*, the Decadence of the *Antient*, the several Principles of the *Novators*; & that *Excellent Law* of the *Pyrrhenians* founded upon the ignorance of all men; under the umbrage whereof I do most humbly, my Lord, beseech you, to excuse my own, and to receive these slender *Instructions*, though coarse and ill woven, as pledges of my good will, and of that which I promise to present you one day, with a greater attendance, and better equipage.

*Nunc te marmoreum pro tempore fecimus,
at tu*

*Virg.
Eclog. 7.*

* *Si fœtura gregem suppleverit, aureus esto.*

FINIS.

The Copy of a Letter sent to the Learned, my most honour'd and worthy Friend, Dr. *Barlow*, D.D. Provost of Queens Colledge, and late Proto-Bibliothecary of the *Bodleian Library* in *Oxford*.

Reverend Sir,

TO what purpose I had design'd the Copy which you were long since pleas'd to favour me with accepting, I do now publish; & by this acknowledgement express my obligations to you; that though there was nothing of mine in what I transmitted to you beside the pleasure of putting a subject into English, which I thought might be acceptable to you; you would yet honour me with Printing at Oxford; and where, since it was lost, it

is

is here retriu'd, and by the same hand presented again to you ; but not as a thing which can in the least pretend to instruct you, who not onely have presided over one of the most illustrious Libraries in the World ; but are also of your self (as Eunapius would express the merits of the Sophist Longinus) βιβλιοθήκη ἔμψυχος, καὶ περιπατοῦν μουσεῖον ; and to whom, with no less reason, may well be applyed what S. Hierom said once of Origen ; Auxerunt aliorum studia Bibliothecas, ac per partes compleverunt : unus tamen (Barlous) ingenii facilitate, Bibliothecam unam quamvis ingentem, implere potuit. Nor do I believe that I shall hereby inform you of a thing unknown to you, by telling you that the person who published these Instructions, P.

Ludovicus

Ludovicus Jacobus, a Monk, has set forth a larger Treatise or History of the most famous Libraries, as well publique, as particular, which have either been heretofore, or are at present extant in all the World; where, what he hath spoken in commendation of this Piece, & the learned Authour of it; what honourable mention he makes of the Bodlean especially, & of all those of the severall Colledges in both our Universities, cannot but extreamly affect you, and be very acceptable to all those that delight in the progress & advancement of Learning. But Sir, I do but touch it, and, after my Addresses to my L. Chancellor, submit these papers to your favourable censure; because I know, if they receive it now a second time, they will be doubly fortified; if not for the sub-

ject,

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ject, for the great Names which comprehend them. But, if from hence also the Gentlemen of our Nation derive such encouragements, as may any way incite them to imitate those gallant & renoun'd Geniuf's of our de Bury, Bodley, Cotton, Hales; Their Memmius, Thuanus, Putean, Cordefius, & a thousand more celebrated for their Libraries, affection to Books, and promotement of publique designs, I shall then esteem myself extreamly fortunate, in having contributed to so great a good; and especially, if to this also be added your Acceptation of these Expressions of it from

Reverend Sir,

Your most humble, and most affectionate Servant,

J. EVELYN.

*Four hundred and nineteen copies of this book were
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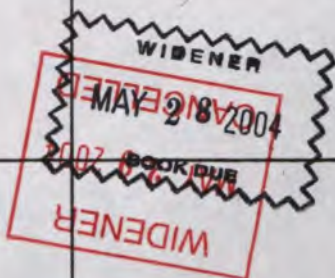


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